



Digitized by the Internet Archive
in 2015

<https://archive.org/details/outlookofmission2012refo>

DEC 21 1928
THE OUTLOOK

The Outlook of Missions

VOLUME XX

DECEMBER, 1928

NUMBER 12

Merry Christmas!



"And Thou, Child, shalt be called the prophet of the highest; for
Thou shalt go before the face of the Lord to prepare His ways."

A Look Into the New Year

AS A CHRISTIAN ALIVE TO THE EVER-GROWING WORK OF THE
Kingdom of God

YOU WILL NEED TO ACQUAINT YOURSELF WITH THE

Latest News

ABOUT THE PROGRESS AND PROSPECTS IN
WORLD MISSIONS

Complete Reports of the Jerusalem Conference
Eight Volumes—Price \$7.00

The whole series is a convincing proof that the Christians in the world are alive to the needs of the whole world. In no other form is so much information available at so small a cost.

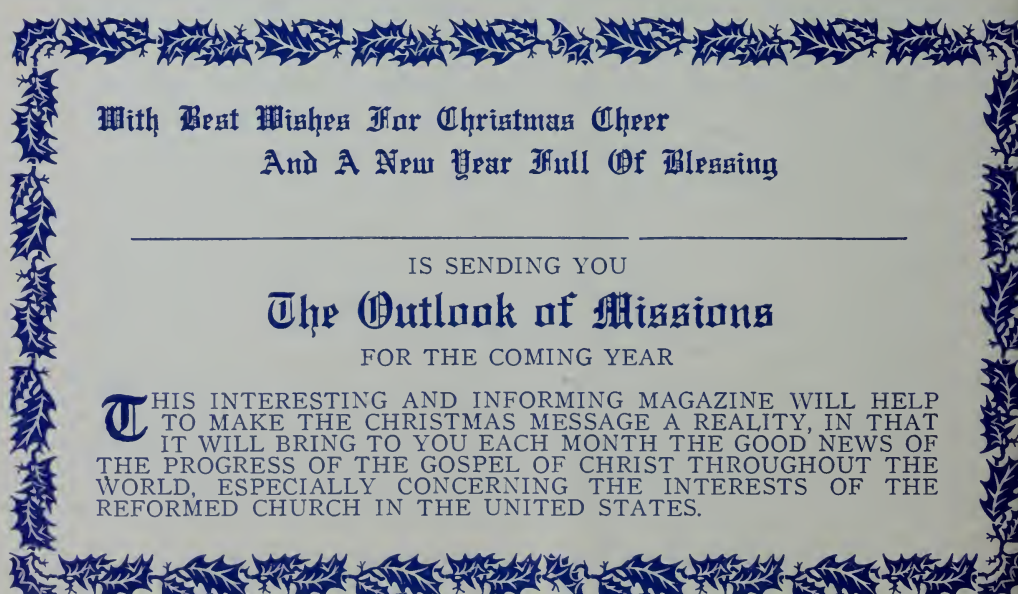
Send your orders to International Missionary Council
419 Fourth Avenue, New York City, New York

Foreign Mission Day—February 10, 1929

The Title of the Service is—THE CHILD IN THE MIDST

It Will Be a Day with the Children

Let Us All Be Children Again



With Best Wishes For Christmas Cheer
And A New Year Full Of Blessing

IS SENDING YOU

The Outlook of Missions

FOR THE COMING YEAR

THIS INTERESTING AND INFORMING MAGAZINE WILL HELP TO MAKE THE CHRISTMAS MESSAGE A REALITY, IN THAT IT WILL BRING TO YOU EACH MONTH THE GOOD NEWS OF THE PROGRESS OF THE GOSPEL OF CHRIST THROUGHOUT THE WORLD, ESPECIALLY CONCERNING THE INTERESTS OF THE REFORMED CHURCH IN THE UNITED STATES.

(Card sent to New Readers who receive the OUTLOOK OF MISSIONS as a Christmas Gift)

The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

CONTENTS FOR DECEMBER

THE QUIET HOUR..... 530

GENERAL

The Ineffable Interlude..... 531
Missions—Evangelism—Stewardship..... 533
Report of the Committee on the Future of Laymen's Work in the
Reformed Church..... 536

HOME MISSIONS

Notes..... 537
Deaconess' Doings..... 538
A Goodwill Pilgrimage to Hungary..... 540
A Plea from Bowling Green, Kentucky..... 542
Observations of the Treasurer..... 543
Hungarian Church Work (continued)..... 544
Church-building Funds..... 547
The Kellogg Pact..... 548
China's Starving Children..... 549
A Classical Social Life Conference..... 550

FOREIGN MISSIONS

Work and Pray for Peace..... 551
Kindergarten Work..... 551
The Macedonian Cry in Kurdistan..... 552
Bright Prospects for Our Work in China..... 555
Forces in Japan Making for International Peace..... 557
Significant Happenings to Usher in 1929 for China..... 560
Our Young People..... 562
Children's Corner..... 562

THE WOMAN'S MISSIONARY SOCIETY

Towards Understanding—Because Christ Came..... 563
Notes..... 564
"If Winter Comes"..... 565
Pre-Triennium Check-up of District Synodical Societies..... 566
Thank Offering Service—First Reformed Church, Los Angeles..... 571
Literature Chat..... 572
Monthly Quiz..... 574
Girls' Missionary Guild..... 575
Semi-Annual Report of the Treasurer of the Woman's Missionary
Society..... 576

SUBSCRIPTION ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building
Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

The Quiet Hour

JULIA HALL BARTHOLOMEW

The angel said unto them, Behold, I bring you good tidings of great joy, which shall be to all people.

Luke 2:10

O God, prepare Thou the way in us now, and may we welcome anew Thy Holy Child.

—SAMUEL OSGOOD.

Hush thee, hush thee, baby Christ,
Lord of all mankind:
Thou the happy lullaby
Of my mind!

—NARAYAN VAMAN TILAK, INDIA.

“Christmas means good news: and says one, it is interesting to note that the word n-e-w-s is made up of the initial letters of the four points of the compass, North, East, West, South.”

“Christmas Day, when we gather around the manger bed to worship the newborn babe! This, for us and for mankind, is the greatest incident that has ever taken place on this earth.”

“Standing, as we shall tomorrow, beside the manger bed, let us dare to face whatever awaits us with the certain conviction that we are curtailed, enclasped and environed by a love which will never forget, forsake or fail!”

“Christianity is power! It is not merely good advice, nor an ethical or social program, but it has all those things in it.”

Thy kingdom come! Thy will be done!

The watchmen keep their tryst;

Not one, but all hours, Thou hast won

The world to Thee, O Christ.

—MARIANNE FARMINGHAM.

Day by day Thou dost appoint our portion, especially revealing Thy glory in the dear Son of Thy love, and calling us into His Kingdom of service and blessedness.

—RUFUS ELLIS.

Reclothe us in our rightful mind;

In purer lives Thy service find,

In deeper reverence, praise.

—JOHN GREENLEAF WHITTIER.

“Peace belongs to the spirit that is free; free from the quarreling greed of passions and the baffling confusion of doubts.”

Behold Him now where He comes!

Not the Christ of our subtle creeds,

But the Light of our hearts, of our homes,

Of our hopes, our prayers, our needs.

—RICHARD WATSON GILDER.

“In our world of the inner life we gratefully acknowledge Christ as the Master light of all our seeing, in whose radiant presence our problems are solved and our path made plain.”

If Thou give peace, if Thou pour into me holy joy, the soul of Thy servant shall be full of melody, and shall become devout in Thy praise.

—THOMAS A KEMPIS.

Gloria in excelsis Deo;

Venite adoremus, venite adoremus,

Venite adoremus Dominum.

Shadows weigh down the world, and heavy night

Gives no dim promise of a heavenly light;

Yet turn, O soul, toward the east thine eyes.

—MARGARET DELAND.

“Our Lord showed deep understanding of the social nature of our minds when He promised to be present when two or three were gathered together.”

“We turn aside tonight from the urging burden of necessities to be briefly content in the current of things eternal and sure, and the quiet joy of the peace that comes from above and within.”

What the Christian neighbor, or the Christian in the household, says and does every day, is a living epistle, read and remembered.

—J. R. MILLER.

The Prayer

WE thank Thee, O Son of God, that Thou didst not despise the manger or the virgin mother, and that Thou didst stoop to our low estate to lift us to Thy throne! Glory be to Thee! Amen.

The Outlook

VOLUME XX
DECEMBER, 1928
NUMBER 12

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

A Prayer for Christmastide

O LORD JESUS, Son of the Father and Saviour of all Mankind, we thank Thee that Thou didst come on earth to bring joy and peace to our hearts. We rejoice that we know Thee, and can in this holy season worship Thee as the Babe of Bethlehem. Forgive us, Lord, our slowness of heart, to make Thee known among all the children in the world. Kindle anew the passion within our souls for spreading the glad tidings of great joy which are ours on the Day of Thy Holy Nativity. Hasten the time when the angelic song the shepherds heard on the hills of Judea may resound unto earth's remotest bounds. And grant, dear Jesus, that our faith may ever increase and our love abound, to the glory of Thy precious Name. Amen.

The Ineffable Interlude

JULIA HALL BARTHOLOMEW

"Yet are there shepherds still who kneel beside the unforgettable cradle and wise kings who follow unflinchingly His Star." —MARK WAYNE WILLIAMS.

ERE long the early dawn will be vibrant with the joyous notes of ringing bells. Rapture will reign in countless hearts, and the busy world will again pause for the season of Christmas peace. Throughout the Earth the nativity of the Christ Child will be celebrated in every place where His Name is known. If this might always be a Holy day as well

as a holiday it would be a supreme interlude in each life. The Christ-mass is the celebration on His natal day of the Eucharist, which means "to give thanks well," with grace and reverence to worship and adore Him in the most beautiful manner. Music is the majestic medium for this adoration. A Mass is the summing up and blending of all that is finest,



highest and purest in the realm of music. The great Masses of the Church! With what care and consecration of talent were they created by musical genius! And for many centuries they have been sung by the most excellent voices, for they only have the power and quality to give these superior compositions. Next to this type of Christmas music comes the Carol; under this word the dictionary gives "A song of joy; the warbling of birds." Carols may be participated in by everyday folk, who have only a quite simple taste or limited knowledge of music. Different lands have given to the world many of these beautiful songs; almost everyone is familiar with "Noel," the title being the French word for nativity, and there are others quite as charming and appropriate for all Christmas occasions.

This is the season above all others when the mature mind may get in closest touch with childhood; and what a real privilege that is!

The little child's faith! The imagination of youth! How they expand as the promise of Christmas joys increases their activity! If one can retain through life at least a glimmer of that faith and that quality of imagination one is indeed fortunate. The easiest way—perhaps the only way—is through association with the child. The spirit of the Christ-child working in human hearts has made Christmas the children's great feast. A little boy, aged four with shining eyes, said: "This year I want Santa Claus to put the tree right in the middle of the room; when it is in the corner I can't see enough of it." The tree in the midst; that is the great thing for the child; the Child in the midst is what makes the beauty and joy of it all. Of course the small folk will see more in the tree, at any rate, than the older folk. Gazing at a gorgeous tree, a small child once exclaimed, "Oh, Mother, I am sure I can see things in the tree that you do not see," and those who heard him felt sure that his imagination did show him things not apparent to their dulled perception. Truly, a little child shall lead them into the joys and mysteries of the Christmas celebration.

Santa Claus or St. Nicholas is probably

a character that has grown out of a combination of many old legends, where the patrons of good children bestow gifts at this time. The jolly old man of ample proportions and white beard, who comes dashing along in a sleigh drawn by reindeers has been made familiar by "The Night Before Christmas." The legend of his coming down the chimney is said to have originated in Eastern Pennsylvania; one of the few localities where his corpulent self might have descended the adequate chimneys. This old picture will always remain homely and delightful, in spite of the changing world. Perhaps the best idea was followed in Germany where, after the tree was brought in from the forest and placed, the Christ Child was believed to come and leave the gifts. He is called Krist Kind, Krist Kindle or Kingle. In England the quaint old Anglo-Saxon word Yule meaning December, has been much used and a custom followed of bringing in a great log called the Yule Log, which must be lighted on Christmas eve, and kept brightly burning all the day. Yuletide extends from this time until Epiphany, January sixth.

In many lands it has long been the custom to bring boughs and branches and young evergreen trees into the villages or homes for decoration. Wherever the Holly grows it has been gathered and used with the idea that the beautiful red berries signify that life endures throughout the winter. The holly also, with its thorns and red berries, early in the Christian era became a symbol of the Passion of Christ; it has often been painted with this significance by the old masters.

There is a beautiful legend connected with the use of candles, they are lighted and placed in windows to guide the Christ Child when He comes with gifts. Also they hold an important place in the Christmas eve celebrations of the Church, where they represent the Light of the World. Again He comes, bringing gifts of Light and Life, Peace and Beauty on Earth.

"Ring, ring, happy bells,
Happy bells, bells of Christmas,
Ring, ring, happy bells,
Christ the Lord is born!"

Missions—Evangelism—Stewardship

THESE were the three notes most dominant at the *Reformed Churchmen's Congress* at Harrisburg, Pa., on November 21 and 22, 1928. Salem Church was the place of meeting. For the third time, within twenty years, ministers and laymen assembled in this old historic shrine to commune with God and with one another about the Kingdom of God, and our share in the ushering in of the reign of Christ on the earth. We have never before been present among six hundred men, who were more intent in listening to the messages as they fell from the lips of speakers on fire with the peace and prosperity of the Church of Jesus Christ. There was a great change noticeable in the delegates, who came from near and far to learn anew of God's purpose in their lives. A change, not so much in outward appearance, although Father Time has been an ever-present companion, but in the warmth of greeting and in the attitude towards the growing work of our denomination.

Eleven of the fifteen members of the original Executive Committee, twenty years ago, were present. The few absentees had good excuses. Many of the ministers and elders who were at the first Laymen's Missionary Convention took a keen interest in all that was said and done. Alas! a number of the notable leaders, whose hearts were in the work, have gone to their eternal rest. God buries the workers but the work still goes on.

It was a special joy to greet the familiar faces of men to whom the Laymen's Movement has ever been a second nature. Dr. Joseph H. Apple was the first chairman of the first convention twenty years ago; Mr. Harry E. Paisley is active in every worthy cause; Hon. Horace Ankeney and Mr. George F. Bareis have the honor of being officers on several Church Boards; Mr. Francis M. Berke-meyer is one of the busiest laymen, without pay, in the Church; Dr. Emory L. Coblentz was the leader of the soul-inspiring music of the Congress, and last but not least to mention is that patron saint among laymen, Mr. William W. Anspach, who has been the genial and alert chairman at so many laymen's gatherings. Among the men who always loom big at a Men's Convention is the untiring Secretary of the Laymen's Missionary Movement, the Rev. Dr. William E. Lampe, whose genius for organization is known throughout the land.

Dr. George Leslie Omwake led in the devotional service of the Congress and his brief message was based on "*Be men in understanding.*" This, we all felt, became the keynote to all the addresses, discussions and resolutions.

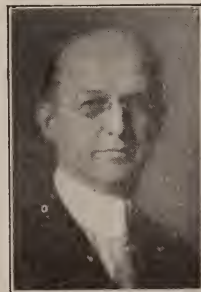
Words of Welcome

Paul A. Kunkel, Esq., voiced the warm welcome of old Salem Church in eloquent words:

We are glad to greet you not only for what you are, not only because you are



ELDER WILLIAM W. ANSPACH,
CHAIRMAN



DR. WILLIAM E. LAMPE,
GENERAL SECRETARY

the delegates of a great historic German Reformation Church, but especially because of the purpose for which you are assembled, namely, to rejuvenate, reconsecrate yourselves to the service of the Lord. It is a glorious thing to meet together to pray, to praise, to learn and to become equipped to serve, to renew our armor, brighten the shield of faith, repair the breastplate of righteousness, have our feet reshod and our helmet refurbished, above all inwardly to be strengthened by the Spirit—but our eyes, our faith, our hope, our love fastened on the Cross! We will build our individual congregations, extend our denominational boundaries, prepare the Kingdom for the coming of the Lord not by money gained but by souls won. That is the slogan, "Not War, But Peace. Not Money, But Men." Lift up the Cross. Therein lies the great dynamic—it is the power of God, it is the wisdom of God.

As members of a royal brotherhood we bid you welcome.

The Program of the Reformed Church

An appeal for a "greater number of able, strong and influential laymen to become leaders in the Church," was made by the Rev. Dr. Allen R. Bartholomew, President of General Synod. We must more and more share our Christian experiences with others. Only as we share the Gospel can we realize its power in our own lives.

What is the program of the Reformed Church? It is no less than to publish the good news of salvation to the whole world. And is this not the end and purpose of the Church of Christ? To accomplish this purpose, our Church has its Boards and institutions: Home Missions, Foreign Missions, Christian Education and Ministerial Relief. All these Boards are the arms of the Church, but they are all suffering from partial financial paralysis. In this one respect the Church is treating its Boards of General Synod alike. We must discover more of the leading men of our Church, or to speak plainly we must capture a greater number of the able, strong and influential men to become leaders in the work of the Kingdom, and get them to relate their God-given constructive abilities to the

Christ-given task. If the program of our Church is not adequate to meet the needs of the hour, then by all means let us make it adequate, so that we can accomplish our evangelistic, educational, social and missionary task.

World-Wide Christianity

Dr. Samuel McCrea Cavert, of the Federal Council of Churches, brought a very illuminating message on "World-Wide Christianity," calling special attention to the Jerusalem Conference held last April. Only a mere reference can be made to it.

Foreign missionary programs and policies are no longer determined by the Boards of Missions *alone*, but by a full interchange of experiences on the part of representatives of both the East and the West. The meeting of the International Missionary Council, held in Jerusalem last spring, was one of the most significant meetings in Christian history. It will mark a new epoch in the world missionary enterprise.

As recently as the Edinburgh Conference, in 1910, the Christians from the countries in which the missionaries work were conspicuous only by their almost complete absence. In Jerusalem, in 1928, precisely the opposite was the case. Only one out of sixty of the delegates at Edinburgh was a "national" from the new churches of Asia and Africa. At Jerusalem, one out of four was a "national." To take a single illustration, the delegation of twenty from China was made up of fourteen Chinese Christians and six missionary representatives.

The conference at Jerusalem spent a large part of its time in discussing on a world scale the same great aspects of social, industrial, interracial and international relationships which are occupying the attention of the churches in the several countries of the West. Winning the world for Christ is seen to mean not only the occupation of all geographical areas with churches and ministers of the Gospel, but bringing all areas of human activity under the sway of Christ.

The Layman as an Evangelist

Dr. J. Campbell White, of New York City, was introduced and deservedly so,

as "that outstanding leader of twenty years ago," and who is now giving his best thought to the Church League.

The Christian Church can never become the power it is divinely meant to be until its lay members accept and meet their personal, spiritual obligations. These obligations include sharing their best spiritual convictions and experiences with others. In other words, they must become personal witnesses in their natural contacts. The Church was organized and commissioned to "make disciples." If it is not doing this, it is failing in its primary purpose and work. If it were doing this successfully, it would not require an average of twenty or more church members a year to win one new disciple, as at the present time. This whole situation cannot be changed simply by preaching the gospel within our churches. Most of the people who need the gospel most do not enter the churches at all. The lay members of our churches are the natural representatives of Christianity in their own homes and communities. They are primarily the ones who can reach the unchurched with personal influence, and a personal Christian message. Lay members must accept this responsibility and carry the general burden of a community evangelism equally with their pastors.

The greatest single need in our churches generally is the fuller devotion of laymen to Christ and His Cause. Over 99 per cent of our total Church membership belongs to the laity. Here the individual attitude and sense of responsibility must be manifested in order to make our churches reasonably effective. Multitudes of lay members can be enlisted if proper methods are used.

"The Church League" is helping the Protestant churches of entire cities to act in concert to reach the twenty millions of youth in America not now receiving any religious education, and also to reach the forty-five millions of unchurched Protestants in America who are not now members of any church.

World Peace

One of the new voices in our Church gatherings was that of Bishop Paul Jones,

but a most pleasing personality to meet and to listen to. World Peace has no abler advocate than he, and it was his appeal that led our men to adopt strong resolutions in favor of the Kellogg-Briand multilateral treaty.

"Peace," said Bishop Jones, "must be built by careful, painstaking efforts that will reduce the fears between nations and increase the total of mutual co-operation. That is the only sound basis for security against war. In such a program there are three necessary elements. The first has to do with the adoption of understandings and treaties which will produce an atmosphere of confidence in which further steps can be taken. The Kellogg pact, when ratified, is valuable there.

"The second thing necessary is a definite turning away from the construction and use of military and naval equipment, looking toward general mutual disarmament. To build more cruisers at this time would cancel the value of the Kellogg treaty.

"The most important thing, however, is to increase the avenues of international co-operation. There is where real peace will be built and security be achieved."

Stewardship for All of Life

It was a special privilege to hear Dr. Luther E. Lovejoy, of Chicago, discuss this vital topic. It is the message of God to this generation.

Stewardship is today the greatest religious ideal before the American Church. It is great because it involves the whole of life—body, mind, and social relations, religious possibilities, material possessions. It illustrates, moreover, the enormous trust which God has reposed in each of us, as his special representatives among men. What Walter Hines Page did for the United States, in England, before the Great War, and what Dwight Morrow is doing for us in Mexico today, Jesus Christ expects His disciples to do for Him in their relations with other men and other races. And when it comes to money, stewardship was never so important to any race, in the history of the world, for money is the great fact of life for every American. Unless we solve aright the problem of how to get, increase, invest, handle, spend, use, and give money

in harmony with honest Christian standards and motives, we fall short of being Christians at all.

The stewardship of money, made simple and workable today in all our churches, should work a moral and financial revolution.

It would speedily emancipate thousands of our churches from the slavery of debt and insolvency. It would release hundreds of the most devout and efficient men and women of our churches from piffling financial tasks, tricks, devices, and subterfuges, to give them opportunity for the fraternal and spiritual activities of the Kingdom of God. It would give to the Church a sense of self-sufficiency and self-respect, and put religion on a plane of dignity and esteem before the whole world. And it would provide resources for the stabilizing and spreading of Christian teaching and living in every quarter of the globe.

Other Fine Speakers

Other addresses of great significance

Report of the Committee on the Future of Laymen's Work in the Reformed Church

TO THE REFORMED CHURCHMEN'S CONGRESS,

Dear Brethren:

We recommend the adoption of the following Resolutions:

(1) That this Congress has been deeply impressed by the addresses delivered from the platform and by the interest and loyalty exhibited by the delegates, all of which should become dynamic in the future work of the Reformed Church in the United States.

(2) That a permanent organization be formed to carry on the work outlined at this Congress and suggest that it be called the Reformed Churchmen's League.

(3) That the purpose of this organization shall be to promote the work of the Reformed Church.

(4) That the present General Committee and the Executive Committee of the Laymen's Missionary Movement continue to function as in the past. Whenever vacancies occur by reason of resignation or death they shall be filled by the Executive Committee.

(5) That this Congress authorize and direct the Executive Committee to overture the General Synod of the Reformed Church to constitute this League as a duly authorized agency of the Reformed Church in the United States.

(6) That the Executive Committee be authorized to formulate the plans and scope of the organization of the League and present same to

but of which no abstracts are at hand, were given by Dr. Charles E. Beury, an ardent friend of Missions; Dr. George W. Richards, the great exponent on Church Union; Rev. Purd E. Dietz, a popular pastor; Mr. Leon C. Palmer, an outstanding leader on Men's and Boys' work in the Episcopal Church; Dr. J. E. Purcell, an equally able champion of Men's work in the Southern Presbyterian Church; Mr. Arthur P. Black, the capable Secretary of Laymen's work in the United Lutheran Church, and Mr. Samuel R. Boggs, the great lay preacher. Dr. J. A. Ingham, Secretary of the Progress Council of the Reformed Church in America, brought happy greetings which were warmly reciprocated. Dr. J. P. Moore, our veteran Missionary, was introduced and he made a very happy response. The future of the Reformed Churchmen's Congress will depend upon our translating into action these soul-inspiring messages, and the very business-like findings of a most capable committee.

General Synod at its next meeting.

(7) That the Executive Committee be authorized to include in these plans provision for a meeting of the League triennially.

(8) That the Executive Committee provide for a course of reading along the lines of the League.

(9) That the recommendations herein made are to be interpreted as general in character and shall not be considered binding upon the Executive Committee in making its recommendations to General Synod, should the said Executive Committee after careful consideration deem a change advisable.

(10) We further recommend that the Executive Committee give careful consideration to a plan of financing the new organization outside of General Synod's budgets.

Respectfully submitted,

E. S. FRETZ, Chairman	} Eastern Synod
MARSHALL R. ANSPACH, Secretary	
EMORY L. COBLENTZ	} Potomac Synod
A. R. BRODBECK	
JOSEPH L. MURPHY	} Ohio Synod
D. J. SNYDER, Pittsburgh Synod	
O. W. BAUM	} Ohio Synod
HORACE ANKENY	
WM. B. HAEUSSLER, German Synod of the East	} Midwest Synod
EDW. H. MARCUS, Midwest Synod	
WILLIAM E. LAMPE	

Committee.

Harrisburg, Pa.,
November 22, 1928.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

"O thou that tellest good tidings to Zion, get thee upon a high mountain: O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!"

Notes

Rev. Frank Hiack, pastor of the Bethany Mission, Butler, Pa., is making a series of charts explaining the Apportionment, posting a different one each Sunday in the vestibule and giving five minutes to an explanation of the chart.

* * *

A great program of Evangelism has been adopted by the Detroit Council of Churches for this season of Church activity. The program begins with October and leads up to Easter. Each church in the city is expected to enter into the plan. Grace Mission, of which Rev. C. A. Albright is the pastor, has adopted Wednesday evening as Church Night with a devotional service from 7.30 to 8.30.

* * *

The new work at Ogontz Avenue and Wooster Road, Philadelphia, Pa., which is now in charge of Rev. Elmer E. Leiphart, has gone forward in a most encouraging manner. The Church School has been organized, also a Woman's Auxiliary with 32 charter members and a Christian Endeavor Society. The outlook is very promising and it is expected that the congregation will be organized in December. The first unit of the Church plant is now being erected, namely the parsonage, the first floor of which will be arranged in such a manner that the congregation can hold its services and all the regular activities be conducted.

* * *

The Sunday School of the Hungarian Mission at Fairfield, Conn., of which the Rev. Joseph Urban is the pastor, is making splendid progress. There is a membership of 129 with an average attendance of 100. During the third quarter 38 scholars were awarded honor pins for their punctuality and attendance every Sunday. Reformation Day was celebrated and a special offering of \$150 was received.

* * *

Rev. C. H. Reppert, our Missionary at Stony Plain, Alberta, Canada, makes the following statement in his report: "We are well and happy in our work here and although we cannot report any gain at this time in membership, yet we believe we can see a deepening of the spiritual life in our members. All through the year, even when the weather conditions were unfavorable and at harvest time when much of the grain was frozen, the people did not complain and the offering at our Harvest Festival was the largest single offering that we have ever taken."

* * *

Encouraging reports come from the Pleasant Valley Mission, near Dayton, Ohio, of which Rev. Loran W. Veith is the pastor. He states that the combined services which were started on Children's Day have produced a wonderful "All Go to Church" spirit from which both old and young have reaped the benefits and the pastor has been given cause for rejoicing. The Dayton Music and Civic Center has co-operated in establishing two music clubs. A teacher comes to the church every Saturday morning from 8 to 12.30 and gives piano lessons of one-half hour each to a group of girls. The boys have been brought together under an expert harmonica player and have formed a Harmonica Club.

* * *

Rev. James Kress is serving the Hungarian people in a territory of approximately fifty miles in radius in the State of Connecticut. He has organized one church and reorganized two others, thus there are three small Hungarian Churches located at New Haven, Shelton and Torrington, Conn. He was ordained and installed as the pastor of this charge on Sunday, November 11th.

The Eleventh Reformed Church of Cleveland, Ohio, of which Rev. John W. Belser is the Missionary, observed its Silver Jubilee and Home Coming on Sunday, October 21st. Rev. C. J. G. Russom, of Indianapolis, Ind.; Rev. J. H. Stepler, D.D., of Lakewood, Ohio; Rev. E. M. Preuss, of the Tenth Church, Cleveland, Ohio; Rev. H. Clausing, of St. Matthew's Church, Cleveland, Ohio; Rev. Henry Schmidt and Dr. Henry Gekeler, all took part in the services of the day. This congregation started with a small chapel in 1903, and in the Fall of 1920 their present building was erected.

* * *

The Rev. William C. Sykes, who is the Treasurer of Westmoreland Classis, as well as a Missionary at Greensburg, Pa., under the Board of Home Missions, has sent to all the congregations in his Classis a leaflet, of which the following is a part:

FOR INFORMATION

Q. How much did Classis of Westmoreland pay on its apportionment last year?

A. *About 84c on every dollar.*

Q. Who is Classis of Westmoreland?

A. *You and 9144 other Reformed Church people in this part of the state.*

Q. How much did your congregation give last year?

A. *Ask your treasurer. He knows.*

Q. How much are you and the members of your congregation expected to give this year?

A. *Ask your pastor. He knows.*

Q. Are you able to pay that much?

A. *Ask God. He knows.*

Q. Who gets the money you give to benevolence?

A. *Home Mission and Foreign Mission Board; Contingent of Classis, Synod and General Synod; Beneficiary Education, Theological Seminary, Ministerial Relief, S. S. Board, Christian Education, American Bible Society.*

Q. Did anyone suffer last year because this classis gave less than we asked for?

A. *Ask the missionaries, the trustees of our educational institutions, our aged ministers and their widows, our publishers, and those interested in our rural work. They know.*

Q. Will you help to do better this year?

A. *Ask yourself. You know.*

Q. Will "Thy Kingdom Come" in any bigger way if you do not give more?

A. *Ask your conscience. It knows.*

Deaconess' Doings

By MISS JULIA OLAH

THE Hungarian Deaconess must be about her "Father's business" wherever she is stationed. Her duties vary according to the needs of the church and the community, but of work she will find more than enough to keep her busy. I will try to give you a picture of the Homestead Hungarian Reformed Church's schedule.

We started our year's activities with a banquet welcoming our homecoming pastor. The deaconess ordered the groceries, assigned the duties and supervised every detail. Then came October the sixth, the day of great sorrow, when thirteen Hungarians were martyred for the cause of freedom. We taught our children the day's full significance through appropriate plays, songs, verses and a lecture. Preparations were also made for

commemorating October 31st, the birthday of the Reformation.

For November, our Young People planned a big social gathering and the women our yearly bazaar. The deaconess divided the city into territories and assigned the women to canvass the homes for offerings. This the women did with much patience and sacrifice of time. Their willingness to do all kinds of work makes the deaconess' duty a great pleasure, for all she has to do is to direct the work.

Christmas plays, verses, and songs have to be copied and distributed. This is very difficult for all must be in the Magyar language and Magyar material is hard to find. Often we gather verses and tunes from all sources and compile them into a little play. Then each part has to be

copied separately and handed to the children for memorization.

There will be another banquet and we are planning several plays and entertainments for each month. This, we do, not only for money-making purposes, but for the literary value of our plays and because it gives practice in the Magyar language, which our Young People are rapidly forgetting. It also teaches good co-operation and has great social value.

There is a lot of detail work connected with the above that is not altogether pleasant, but the spiritual development of our Young People compensates for it all.

Beside our social activities we have our religious organizations which are a constant joy to the deaconess. We have Junior and Senior C. E. Societies, Sunday School, a mixed and a male choir, and our G. M. G. is in the process of organization. Our Y. P. S. and the Women's Society and our Girls' Club also find opportunities for fine Christian Service.

Knowledge of music is essential to a deaconess. If she does not have it she must acquire it as I have. She has to play the organ at all times: Church services, weddings, funerals, etc., besides playing for S. S., C. E. and the other organizations.

Our D. V. B. S. is in session for eight weeks. These weeks are strenuous for we have many children. After school hours we are busy copying plays and making costumes for our closing exercises. Many of these are very picturesque. I was unable to photograph our last year's entertainment, which was very colorful, having birds, bees, butterflies and flowers in it, but I am sending a picture of a group taught by my predecessor, Miss Jolan Nagy.

Visiting is very important. The people open their hearts to the deaconess. They will tell her of their disappointments and pour out all their complaints to her which she must adjust to the best of her ability. She also hears their joys and she is happy with them. Our past year has been very sad. We have had much sickness in our congregation and many deaths occurred. The pastor and deaconess are continually making sick calls, bringing peace to the patient and cheer to their loved ones.

So you see, between our meetings, visitation, and office work, the Hungarian Deaconess certainly "hasteneth" and manages to have her time occupied with work.

Many thanks to the Women's Missionary Society and the Board of Home Missions.



DAILY VACATION BIBLE SCHOOL, HOMESTEAD, PA.

A Goodwill Pilgrimage to Hungary

REV. ARPAD BAKAY, M.A., Akron, Ohio

THIS summer a party of five hundred Hungarians from all over the States made a goodwill pilgrimage to Hungary. The members of the party in majority were American citizens who have lived here anywhere from twenty to forty years. Among them were four of us Reformed ministers, namely, Revs. E. Vasvary, J. Melegh, S. Horvath, and the writer, also the Hungarian Lutheran minister of Buffalo, New York.

With such representation, aside from the national motives of the pilgrimage, it was a significant religious event for the Reformed Church. It might also be stated here that the idea of the pilgrimage arose from a similar visit of an equally large delegation of representative men and women from Hungary for the dedication of the statue of Louis Kossuth in New York City last year.

We arrived at Budapest Sunday, August the nineteenth, on a special train. At every station in Hungary the party was given spirited ovation and welcome reception, the most impressive of these naturally being at Budapest, the Capital of Hungary. The following day happened to be a memorable national holiday, St. Stephen's Day, which is an annual event in Hungary. Over half a million people from all parts of Hungary took part in the celebration observed by the Catholic Church in honor of Stephen, the first Christian king of Hungary. The Catholics being dominant in Hungary, statistics showing 4,700,000 Roman Catholics to 1,500,000 Reformed in mutilated Hungary, this festival has assumed a semi-political as well as religious aspect. The outstanding event of the day was the dedication of the national flag and flag pole at the "Szabadsag Ter" (Liberty Square) in Budapest. During the ceremony, ground from all the occupied territories of dismembered Hungary was placed at the base of the flag pole.

From the tenor and sentiment of the celebration we could sense the undercurrent spirit of bitterness and discontent among the people of Hungary over the



REV. ARPAD BAKAY

Trianon Peace Treaty; the treaty that has cut off two-thirds of her territory and deprived her of sixty-three per cent of her population. From all the speeches and conferences with men of high rank the one thing evident was that Hungary can never be reconciled to her dismemberment, not simply because of its injustice, but because of her threatened national existence under present conditions.

Similar impressions were all the more evident the following day, August the twenty-first, when a public reception was given the Hungarian pilgrims from America first by the mayors of Budapest at the city hall, then by the governor regent, Nicholas Horthy, in the king's castle, and again in the evening at a festive banquet given in our honor by the city. The words of regent Horthy are expressive of the demand of Hungary. In referring to the peace treaty he said: "We long for peace. Who would not want peace? But first let us have justice. Justice first, then peace."

The celebrations at Budapest lasted throughout the week. The following week we Reformed ministers attended the

Annual National Convention of the Reformed Ministers of Hungary. This afforded an excellent opportunity for us to gain an insight into the church life and religious conditions in the Hungarian Reformed Church.

The convention was held at Hodmezovasarhely, a rural city of sixty thousand population about forty thousand of whom are adherents of the Reformed Church. There are six Reformed churches in this community. One of the interesting features about these churches is their age. The central church is called the "new church." Upon inquiring as to when it was built, the reply came: "In 1756." We began to wonder if the new church was that old, how old the others might be? Most of our meetings were held in the "old church" which dates back to 1711. On its tower still stands the half moon and star-emblem placed there under the Turkish occupation of Hungary. All the other churches were also built in the eighteenth century.

There were about four hundred Reformed ministers at the convention. The discussions centered about the distinctive differences between Calvinism and Catholicism. This question is of peculiar interest to the Reformed people in Hungary because of the jealous intrigues and Catholic domination in affairs of the nation. None of the practical phases of church work came up for discussion at the meetings. The Young People's and Sunday School work in most of the churches is under the care of parochial schools and school teachers.

Throughout the convention we could see that the old Calvinistic Reformed Church is under severe trial. On the one hand she has a constant struggle to hold her own against the Catholics, on the other hand she is unable to reconcile herself to the modern evangelistic movement in her own fold, which would mean new birth and spiritual power to the church and would enable her to meet the problems of today.

After the convention, which lasted a week, we took to visiting various parts of

the country. The writer visited Debrecen, the Calvinistic headquarters of Hungary, a Puritan city of Reformed churches and institutions; Sarospatak, which is noteworthy for the historic Reformed university and a teachers' training school; parts of Roumania and Czecho-slovakia; and many other towns and villages where we were invited to preach.

We found willing listeners to the gospel message, as the people are devout. Their religion, however, is formal and sentimental rather than personal. The alienation to church caused by the World War still prevails among the mass, and the tax system of church support only adds to the estrangement. It is to be noted here that in Hungary the churches are supported by taxation rather than voluntary pledges, every member being taxed in proportion to the amount of property he owns. In the villages at least, the ministers are paid by use of church lands and farm produce, generally wheat from the people.

Everywhere in Hungary we were impressed by the simplicity of living conditions, the poverty of the people at large, and in strange contrast with these the easy, carefree, leisurely way people took life. This is characteristic of European life and particularly so of the agricultural people. It presented a striking contrast to the hustling mode of living in America.

Our pilgrimage lasted two months in all. It was a goodwill pilgrimage indeed. As American visitors we were received with most cordial hospitality and esteem. The folks were eager to learn something about America, the land that holds out a living hope to the poverty stricken people in a hopeless economic and national state of affairs. Hungary today in her mutilated condition is relying on the goodwill of the English speaking people, England and America, to right the injustice meted out to her in the late treaty. We parted with the assurance of the goodwill and peace that comes from the Prince of Peace through our Christian churches and Christian people.

But we are greater still
Than our own thoughts, and wiser than our
pride.

—JOHN HALL WHEELOCK.

Thoughts weave the web of deeds. What we
are in our inner life ultimately reflects itself on
our outer life.

—HELEN BARRETT MONTGOMERY.

A Plea from Bowling Green, Kentucky

THE Bowling Green Academy has again opened its doors with an enrollment of 86. Most of the rural students will not enter until the "tobacco is cut," but the students from other towns in and out the state are entering daily.

There were four young women and one young man that finished in May. Three of the girls are teaching. One enters Fisk University to take college and Social Service work. The young man cannot enter college as he desired—because of illness and death in the family. There are five in our present Senior class. All are here, have secured jobs and are ready for work.

We are proud of the record of our students. First of all, they are Christians and law-abiding citizens and they count for much in the vanguard of real citizenship. They make trustworthy leaders in the communities where they locate, and are outstanding in their influence for the best.

We are still much handicapped in regard to a teacher's salary. Five teachers have their salaries provided, but one teacher must depend upon donations that friends send to us. All the help that has come to us for this teacher was given by Reformed friends and while these donations have been small and few, yet they have helped us much and we are very grateful indeed.

We are far behind with her salary and we most earnestly appeal to the liberality of friends to help us out.

These are perilous times in which we are living. Never before in the history of our nation, have the forces seemed so determined to undermine our religious foundation. The great state of New York with its countless thousands of inhabitants, and its great mass of wealth—has granted a charter to an organization known as "The National Association for the Advancement of Atheism." Its influence has crept into our leading colleges and universities. They have their own press, and from it flows free

literature that is widely circulated to all parts of our country. It has found its way into our own city and school.

To read the literature and see their interpretation of the "Ten Commandments" and Doxology; to see the names given to the different organizations in some of our colleges such as "The Godless Society," "The Damned Souls," "The Children of the Devil," etc.,—it makes one feel like we are living in the age of Tom Payne and Voltaire.

Our schools have made and are making a most serious mistake by omitting the reading of the Bible and giving instruction in the same. This training has all been left more or less to the Christian or Mission Schools which are far too few to reach the masses.

The time has come when each State should demand the teaching of our Bible in the Public Schools to safeguard the foundation principles upon which our Government was established, but as Protestants, I fear we have been too careless about this vital point of interest.

There is a church that does not leave the training of their young to the public, but builds their own religious structure in the hearts of their youth. This is wisdom after all. In the face of all these conditions—how very important then is it that our Christian Schools be more generously supported, that their capacity for teaching our Bible be enlarged so that the proper foundation may continue to be laid in our young womanhood and manhood.

An alarming percent of negroes are switching over to the Catholic faith. In April one hundred and fifty negro children were baptized into their faith in the City of Chicago, and a school has been established there for the training of the negroes.

As Protestants, we must not be "Asleep at the Switch."—Danger ahead! God help us to see our duty to our schools, our churches and our country.

Yours in His service,

MRS. H. M. WOLFE.

Observations of the Treasurer

J. S. WISE

PATRIOTISM and Home Missions are so closely allied that it is practically impossible to separate them. The building of the Kingdom of God into the life of the Nation is more than a mere Home Mission enterprise. It is a national goal as well. It embodies the highest ideals, hopes and welfare of the people. It aims at a state of society wherein the greatest degree of happiness and contentment may be achieved. These principles which are indisputably implied in the Constitution of the United States, place the Home Mission task in the front rank of patriotism. While Church and State are rightly separated in our country, nevertheless, their purposes and ideals are one. "The highest good to the greatest number" is another way of expressing the common task of both Church and State and in its promotion these two institutions must necessarily go hand in hand. Home Missions, therefore, has as its objective not merely the welfare of the Church, but that of the nation as well. Its task is more than religious, it is intensely patriotic.

Protestantism and Romanism are the main divisions of the Church of Christ. The one stands for democracy, the other for autocracy. The one encourages freedom of conscience, the other denies it. Our government was founded by Protestants. The Protestant religion is at the core of our thinking. It is the very essence of our educational system, regardless of the fact that our public schools are not supposed to teach religion. To many of us it forms the foundation of our American liberty. All of our Home Mission activities are in harmony with it. The promotion of Christianity as expressed by Protestantism is our chief task. The ideals of our forefathers were at variance with those of Rome and were inherited by us and they determine our attitude on almost every question confronting the American people. Call it prejudice if you will, but how can you prevent it without sacrificing all that has been accomplished in behalf of liberty of conscience and liberty of worship since the days of Luther and Zwingli?

The Reformed Church has contributed

much to the welfare of America. For over two hundred years it has cherished and promoted American ideals. Its oldest Board was organized to promote and expand these ideals by organizing and encouraging new congregations. For over one hundred years this Board has contributed more to the spiritual and numerical success of the denomination, I firmly believe, than any other agency of the Church. A great many of our largest and most influential congregations have in their early days received moral and financial support from this Board. The Board is often discouraged because so many of its Mission children seem to have forgotten the days when the Board's help was of such vital importance to their welfare. In like manner the Board has often been discouraged at the apparent indifference of millions of Americans to the needs of the Protestant Churches. Too many of these Churches are permitted to struggle for existence in the midst of abundant resources in possession of their adherents. No wonder that one often feels that Protestantism is waning. In the face of it all it is hard to escape Elijah's juniper tree experience. How thankful we are, however, to discover, like him, that there are many millions who still cherish the ideals of their ancestors. The Protestant Church made America what it is and its work should receive the full recognition that it deserves. Your Board of Home Missions pleads for its full share of it.



PENNSYLVANIA DELEGATES AT NORTH CAROLINA MISSIONARY CONFERENCE

Hungarian Church Work

By the REV. JOHN AZARY, Dayton, Ohio

(Continued from November issue)

Now let us turn to the Hungarian churches and their work here in America and see what they mean to us, to the Reformed Church and to this country. First, let us see what they have accomplished. The Magyars have been exemplary in their loyalty to this country. The first soldier to die in the Civil War was a Hungarian, and during the World War the conduct of these immigrants, their attitude toward this country, was beyond reproach. They fought in the United States forces, subscribed thousands of dollars' worth of Liberty Loans and raised big sums for the Red Cross.

Hungarians excel in the arts also, especially in the drama, both written and spoken. Two years ago it happened that six productions from Hungarian pens were running simultaneously on Broadway. You may or may not approve of vaudeville, but I attend those performances in which Hungarian talent appears and it is refreshing to see how their rendition of classical things outshines the jazzy, vulgar trash of other numbers. The outstanding Hungarians in the cinema world are: Adolph Zukor, the Gish sisters, Vilma Banky, Victor Várkonyi, Alexander Korda. But not only Broadway and Hollywood import Hungarian talent. Recently some American tourists were so impressed with the classical beauty of theatres, opera houses and other public buildings in Hungary that some New York architects have invited two Hungarians to come over and help put some beauty into American structures. Furthermore, if you are an art enthusiast, you will find on exhibition many a painting from the brush of an Hungarian immigrant. Hungarian music has gained much popularity and prestige in America. You may hear it on the radio, and a symphony concert without Hungarian music is very rare, indeed.

And now, how many of you are the proud owners of a good old-fashioned flivver? Raise up your hands! Good! Whether you consider your flivver a blessing or a curse, remember that John

Galamb, a Hungarian immigrant and chief engineer of the Ford Motor Car Co., helped to put Henry Ford into the billion dollar class by designing the old faithful Model T. And since John Galamb is still chief engineer of Ford, I suppose it was he who "made a Lady out of Lizzie." I believe that the chief engineer of the Chrysler Corporation also is a Hungarian, and the General Motors Co. has several Hungarian engineers.

But you may ask, what is the younger generation doing? Again, let me call your attention to some of their activities. In our Magyar congregation at Lorain, Ohio, one young lady won a \$300 scholarship to Oberlin College; a young man received a \$1,000 scholarship to Ohio State University, and another received a two years' scholarship in art to study in the centers of Europe. Pretty good record for one church! At Bridgeport, Conn., three young people of my father-in-law's congregation are studying for grand opera. In my own congregation a promising young man will finish his law studies next year, and a young woman decided upon the deaconess calling through the influence of our C. E. work. At the last state convention of the Connecticut C. E. all the honors and banners were carried away by three Hungarian societies. "They went, they saw, they conquered"!

There is much hope and great promise in our Magyar young people and especially in their C. E. work, which is still very young. The first Magyar C. E. Societies were organized at Dayton and Toledo, Ohio, in 1921. Then, in 1926, a group of Magyar young people, earnest Christians, convened at Ligonier, Pa., and decided to enlarge the C. E. work. Since then some 30 societies have been organized during the past two years. These young people attend not only local and state conventions, but also a special Hungarian C. E. gathering, at which the problems confronting Magyar societies are discussed. The third such gathering was held recently at Homestead, Pa.

As I relate to you these facts, you may

question why the Reformed Church in the United States has invested hundreds of thousands of dollars in the work among the Magyars and yet most of their churches are still Missions? You ask, if the Magyars are such enthusiastic and persevering people, why are not more of their congregations self-supporting? In answering, there are several things to consider. About 90 per cent of the Magyar immigrants came from the peasant, the agricultural classes, the other 10 per cent was comprised of those who suffered financial reverses and those who hoped to find here a better field for the expression of their talents. They came here with little or nothing, had to start at the bottom and work up, and they are still struggling upward. I tell you it takes daring, courage and implicit faith in the Almighty for one to leave his native land and with a couple of suitcases, a large family, a steamship ticket and in his pockets only the \$25 required by the immigration laws to set sail for a strange land whose customs and language he knows not. Would you do it?

During the first part of my talk you heard that for decades the Magyars had been accustomed to pay church taxes to

the state which the government in turn portioned out among the various denominations. When he came to this country he did not find the same conditions here; instead, he learned that each church is totally dependent upon support from its denomination alone. The Magyar had to acquire the habit of free-will offering. He has made remarkable progress. Despite his trying economic conditions in a strange land, he built a church before a home. Out of his small salary as a laborer he has given increasingly to his church and the church at large, so much so, that at the last meeting of the Western Hungarian Classis it was revealed that its constituent congregations met not only the apportionment of the Board in full, but the classis was also able to give more than a thousand dollars to the Board of Ministerial Relief and Sustentation, Hungarian Reformed Orphanage, Central Theological Seminary and Lancaster Seminary. In my own congregation at Dayton, the per capita free-will offering has increased more than 100 per cent during the past six years.

In our Magyar church life the women, of course, have played a very prominent part, especially through their Women's



PARTICIPANTS IN CLOSING DAY EXERCISES, DAILY VACATION BIBLE SCHOOL,
HUNGARIAN CHURCH, HOMESTEAD, PA.

Societies, which may be classed as a combination of Ladies' Aid and Missionary Societies. They help their church financially, aid the needy, encourage the weak, visit the sick and generally supervise the social aspects of church life.

Our churches are passing through a transitional stage at present; and a very trying and critical one it is! Many have outgrown their present quarters; most are ill-equipped; 95 per cent have only dark, damp basements to house the work of religious education. This lack of equipment is felt nowhere, perhaps, as much as in the work among the young people. They visit American churches and there witness the splendid equipment commensurate with modern, advanced methods of religious work. They become more than ever dissatisfied and have great difficulty in convincing their elders, who are still holding to the assertion, that what was good for them must be good for the young people. These clashes of opinion are a natural outcome of unavoidable circumstances. On the one hand, we have the parents holding tenaciously to old-world customs and traditions and to whom ways and methods of the past century are satisfactory. On the other hand, we have the younger generation, many of them born here, many not understanding the language, thoughts and ways of their parents. They are eager for progress, but they are also beset by many dazzling temptations.

Oh, the problem of youth is even more difficult, more baffling in our Magyar congregations than in the English! And it is in this work that a competent deaconess is the greatest aid to the pastor and blessing to the church. She should be an understanding, connecting link between the old and the new. Were we to inspect our Magyar congregations, we would find that the most effective young people's work is carried on generally in the churches having deaconesses. The Woman's Missionary Society of General Synod is performing an invaluable service for the Lord's kingdom in caring for this phase of the Magyar work. This society is reaping manifold what it has sown.

Did you read in the daily papers that

American bankers are loaning five million dollars to the Reformed and Lutheran Churches in Hungary? If hard-headed, shrewd, cautious American business men are willing to invest FIVE MILLION DOLLARS for expansion of Protestantism in Hungary, 6,000 miles away, how much are you, fellow Reformed friends, willing to invest in the Hungarian work of your own Board of Missions right here at home? We shall see at the ingathering on Home Mission Day this Fall. "For where the heart is, there is the pocket-book also." Or are you and I, or any of us excused from giving, giving, giving "until it hurts"?

Horace Bushnell once made an interesting list of all who might be excused from giving to the benevolences of the church. Here it is:

Those who believe that the world is not lost and does not need a Saviour.

Those who believe that Jesus Christ made a mistake when He said: "Go ye into all the world, and preach the Gospel to every creature."

Those who believe that the Gospel is not the power of God, and cannot save the world.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself" in this world, and who, with Cain, ask: "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe that they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final judgment: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Do you belong to the Mission or to the Omission class?

Merging and co-operation are being stressed everywhere in the business world. This action and spirit must be stressed in the work of our Master also. And for this a united effort is required from the individual churches and their members as well, if we are to advance the kingdom of God among men and all the nations of the world.

A visitor told an experience he had when visiting an insane asylum. He was walking on the grounds half a mile from the buildings when he met one of the guards in charge of twenty-five patients. The guard was very small, a pocket edition of a man, and some of his charges were built like heavyweight prize fighters. The visitor was struck by the contrast and walked along with the guard until he had a chance to ask him a question: "What is to hinder half a dozen of those big fellows getting together and planning an escape?" he asked. "If they should come at you all at once you would not have a

chance and the buildings are too far away for help to arrive in time." The guard smiled and said: "Friend, you belong here all right. What is to hinder these fellows from getting together and putting up a job on me? Why, the fact of the matter is if they could get together with anybody, or anything, they would not be here. That is what is wrong with them."

The ability to get together and cooperate is a test of sanity. May God give us the power of his Holy Spirit to carry on the Master's mission more effectively than ever!

Church-building Funds

J. S. WISE, *Superintendent*

From March, 1928, I am pleased to report that the following Church-building Funds have been received and are hereby gratefully acknowledged:

No. 1059—The Wilson Avenue Reformed Sunday School Gift Church-building Fund of \$500.00. Contributed by the Wilson Avenue Reformed Sunday School on Home Mission Day, 1927. Given to the Wilson Avenue Reformed Church, Columbus, Ohio.

No. 1060—The Laura Corley Memorial Church-building Fund of \$500.00. Bequest of Miss Laura Julia Corley, late of Adams, Neb., formerly a member of the Dryridge Reformed Church of Bedford County, Pa. Invested in Grace Reformed Church, Canton, Ohio.

No. 1061—The S. T. Yost Church-building Fund of \$1,000.00. Contributed by Mr. S. T. Yost, of Wernersville, Pa. Invested in Lowell Reformed Church, Canton, Ohio.

No. 1062—The Trinity Reformed Bible School Church-building Fund of \$500.00. Contributed by Trinity Reformed Bible School, Philadelphia, Pa., in memory of Harry L. Roat, William W. Sweisfort, Barnabas Devitt and Harry A. Bibighaus. Invested in Maywood Mission, Chicago, Ill.

No. 1063—The Henry C. Wagner Church-building Fund of \$500.00. Bequest of Henry C. Wagner, late of Pennsboro Township, Cumberland Co.,

Pa. Invested in Bethany Reformed Church, Cuyahoga Falls, Ohio.

No. 1064—The Harry and Malinda C. James Church-building Fund of \$500.00. Bequest of Malinda C. James, late of the borough of Myerstown, County of Lebanon, Pa. Invested in Corinth Boulevard Reformed Church, Dayton, Ohio.

No. 1065—The St. Mark's Catechumen Church-building Fund of \$500.00. From the Catechumens from 1917 to 1928 of St. Mark's Reformed Church, Reading, Pa. Invested in Corinth Boulevard Reformed Church, Dayton, Ohio.

No. 1066—The W. M. S. G. S. Gift Church-building Fund No. 97 of \$500.00. Contributed by the W. M. S. G. S. from Thank Offering. Given to Trinity Reformed Church, West Hollywood, Cal.

No. 1067—The W. M. S. G. S. Gift Church-building Fund No. 98 of \$500.00. Contributed by the W. M. S. G. S. of Philadelphia Classis. Given to Philadelphia Program.

No. 1068—The W. M. S. G. S. Gift Church-building Fund No. 99 of \$500.00. Contributed by the W. M. S. of Philadelphia Classis. Given to Philadelphia Program.

No. 1069—The Schuylkill Classis Church-building Fund of \$500.00. Contributed by the Womar's Missionary Societies of Schuylkill Classis through the W. M. S. G. S. (Fund No. 100).

Invested in Corinth Boulevard Reformed Church, Dayton, Ohio.

No. 1070—The Jonas R. Wagner Church-building Fund of \$500.00. Contributed by Jonas R. Wagner, Obelisk, Pa. Invested in Trinity Reformed Church, Detroit, Mich.

No. 1071—The Henry S. Wagner Church-building Fund of \$500.00. Contributed by Jonas R. Wagner, Obelisk, Pa. Invested in Trinity Reformed Church, Detroit, Mich.

No. 1072—The Joel H. Weller Church-building Fund of \$500.00. Contributed by Joel H. Weller, a member of the Reformed Church of the Good Shepherd, Boyertown, Pa. Invested in Trinity Reformed Church, Detroit, Mich.

No. 1073—The Elizabeth Stover Fluck and Nelia Conrad Fluck Memorial Church-building Fund of \$500.00. Contributed by Titus A. Fluck, a member of Keeler's Church, Pa., in memory of his deceased wives. Invested in Trinity Reformed Church, Detroit, Mich.

No. 1074—The Oliver W. Lerch Church-building Fund of \$500.00. Bequest of Oliver W. Lerch, late of

Allentown, Pa. Invested in Trinity Reformed Church, Detroit, Mich.

No. 1075—The William and Margaret Ann Bradley Gift Church-building Fund of \$500.00. Bequest of Margaret Ann Bradley, of Zwingli, Iowa. Given to Progressive Project.

No. 1076—The Charles Baker Taylor and Etta Keedy Taylor Church-building Fund of \$500.00. Contributed by Charles Baker Taylor and Etta Keedy Taylor, of Keedysville, Md. Invested in Bethany Reformed Church, Cuyahoga Falls, Ohio.

No. 1077—The Tohickon Classis W. M. S. Special Church-building Fund of \$500.00. Contributed by the Classis through the W. M. S. G. S. (Fund No. 101). Invested in St. John's Reformed Church, Kannapolis, N. C.

No. 1078—The Eliza Lefever Church-building Fund of \$500.00. Contributed by Miss Eliza Lefever, Lancaster, Pa. Invested in St. Andrew's Reformed Church, Philadelphia, Pa.

No. 1079—The A. D. B. Church-building Fund of \$500.00. Contributed out of gratitude. Invested in Hungarian Reformed Church, Springdale, Pa.

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

The Kellogg Pact

WHEN this is read Congress will be in session. The most important business before the Senate will be the ratification of this treaty for the "renunciation of war as an instrument of national policy."

This treaty has been signed by the major powers and approved by all but eight of the sixty-four recognized nations. We are responsible for this, our Government having solemnly invited the world to join us in this great adventure for peace. As a people we have endorsed it—at least in principle, by the largest Presidential election ever held in this country, through its incorporation in the platforms of the two major parties. There ought to be no doubt as to what the Senate will do. It has the support of the press for the most part, the churches and influential

organizations that are working for world peace. The sentiment of the country appears to be overwhelmingly for it. It is a clean-cut proposition not open to the usual objections made to proposals to abolish war. This is what it says:

"1. The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"2. The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

However it will not be passed except in

the face of great opposition and efforts to defeat it. There are at least three sources of opposition: *Isolationists* are opposed to it because it puts us under the reign of law and prevents the use and the threat of war as a method of securing national ends; *imperialists* are opposed to it because it will end their dream of national expansion; *militarists* are opposed to it because, if adopted, it will ultimately lead to reduction of armaments.

The opponents are resourceful in their methods of opposing it. But not the least effective of these will be that of delay. This session of Congress will last only from December 4 to March 4. It may easily be pushed aside by "more important" business, and it has already been predicted that it will have no chance of passage in this session. But there is no technical obstacle to its passage at this session. If the President will submit the pact to the Senate immediately upon the meeting of Congress and the Committee on Foreign Relations will present it promptly to the Senate for action, it can be passed if it receives a two-thirds vote.

The National Council for the Prevention of War, at its Annual Meeting recently, had agreed upon these recommendations to organizations and individuals that are interested in its passage. They are as follows:

1. Personal letters, petitions and resolutions to the President asking him to submit the Pact to the Senate immediately upon the opening of this session of Congress.

2. Personal letters, petitions and resolutions to your Senators, to Senator William E. Borah, Chairman of the Foreign Relations Committee, and to Senator Claude A. Swanson, ranking Democratic member of the Senate Foreign Affairs Committee, asking that the Pact be ratified promptly and without reservations.

3. Firm opposition to the 16-ship bill now before the Senate when it becomes an issue, as unjustified for defense, provocative, competitive, based on a national policy involving the threat of war as a diplomatic weapon, and as peculiarly ill-timed.

Copies of a petition to the President, a variety of fliers on the Pact, postcards, broadsides and copies of Bishop Oldham's address before the Episcopal Convention on October 21 in behalf of the Pact, can be obtained from the National Council for the Prevention of War, Washington, D. C.

We got the other nations to join the League and we stayed out. We worked for a quarter of a century to have a World Court established and we are not in it yet. Now our Government solemnly and with the full support of our people has invited the world to join us in a general treaty for the "renunciation of war as an instrument of continual peace." Let us see to it that at our first opportunity we officially ratify the treaty which already we, the people of the United States, have approved—and without delay.

China's Starving Children

The Association for the Welfare of the Children of China is seeking to secure funds for the immediate relief of homeless children in the war and famine districts of China. Thousands of homeless and parentless children are starving. It is said that many of these children finding no food to satisfy their hunger, eat the bark of trees. They become roaming bands and are attacked by dogs made wild by the pangs of hunger. It was hoped that with the coming of the harvest season the situation would improve, but

hordes of locusts devoured the crops, making the famine condition worse than ever.

The National Child Welfare Association of China is a Christian organization composed of a number of China's outstanding leaders of which Dr. H. H. Kung, Minister of Industry and Commerce of the Nationalist Government, is chairman. The Association is seeking the co-operation of congregations and Sunday Schools in America and will provide, where desired, a Christmas tree coin card

with six little candles, each of which may be lighted by a dime, to send a ray of hope and Christmas cheer to the destitute chil-

dren of China. These can be secured by addressing J. S. Nagle, Executive Secretary, 150 Fifth Avenue, New York City.

A Classical Social Life Conference

The Classical Committee on Social Service and Rural Work of the West Susquehanna Classis of Eastern Synod held a conference on social life on September 21st at Laurelton, Union Co., Pa., under the leadership of the Chairman of the Committee, Rev. J. W. Yeisley. There were three services: forenoon, afternoon and evening. The following addresses were delivered after each of which discussion was engaged in by the conference: "The Abundant Life," by Dr. B. L. Scott, of the Department of Welfare of the State of Pennsylvania; "Vocational Guidance of the Church," by Prof. L. H. Dennis, of the Pennsylvania State Department of Public Instruction; "The Social Gospel," by Prof. Theodore F. Herman, of the Theological Seminary at Lancaster, Pa.; "Life is a Unity," by Prof. H. A. Surface, of Susquehanna University at Selinsgrove, Pa.; "The Life Abundant in the Country," by Prof. William V. Dennis, of Pennsylvania State College; "The Christian Farm Family," by Ralph S. Adams, Superintendent of the Department of Country Life of the Reformed Church.

A period of the conference was given to a "nature study" walk in the country, under the leadership of Prof. Surface, and a period was devoted to recreation under the direction of Prof. W. R. Gor-

don, extension specialist, of rural recreation and community organization, of the Pennsylvania State College.

The conference was well attended and a pronounced success. The chairman of the Social Service Committee of the Mifflinburg congregation, Wm. L. Grove, reporting upon it, said that the truths presented and the spirit of good fellowship prevailing throughout were a source of inspiration to all that should result in greater works. He stated: "This conference is not an end in itself; but a means to an end, and as in any other good beginning, it will need the co-operation of each one to make progress, each one that is interested in a higher type of citizenship and in the future welfare of the community in which he lives. This can only be accomplished by enlightenment, information and instruction. The Christian and his church are responsible for the moral and social conditions of the community. The true Christian is a social being, not a selfish being. The business of Christianity is to make an organized attempt to apply the principles of Jesus Christ to the individual and to society.

"They who will strive much for the uplift of their fellowman,
Are loving God the holiest way they can."

A Program for Child Labor Day

Child Labor Day will be observed on January 26, 27 and 28. A suggested program for use in church organizations, schools and churches has been prepared by the National Child Labor Committee, copies of which may be secured free of charge by addressing the Committee at 215 Fourth Avenue, New York City.

The program consists of singing, scripture reading, recitations, sermon or address, an essay by a pupil on "Children at Work Today," and a statement of what the National Child Labor Committee believes to be minimum standards for the employment of children.

"We always enjoy and look forward to the coming of THE OUTLOOK OF MISSIONS *"*

MRS. ALICE V. PARVIN, Mifflinburg, Penna.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

*“Behold, I send my messenger before thy face,
Who shall prepare thy way;
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.”*

Work and Pray for Peace

AS a result of the two very able peace-urging addresses by Hon. S. Sawada (whose fine address appears in this issue), and Bishop Paul Jones, the Reformed Churchmen's Congress adopted strong action, urging the President of the United States to submit the Kellogg-Briand multilateral treaty to the Senate as soon as possible after that body convenes; calling upon Senator Borah to report the treaty with recommendation for favorable action; urging all the pastors, consistories and congregations of our Church to use

every effort to secure not only America's official, but the people's whole-hearted adherence to the treaty, and urging all our Church members individually to write to their respective Senators and representatives in the House of Representatives, asking that they use their best influence in securing the ratification of the treaty. Here is a request that everyone who knows the blessing of "peace on earth" should gladly heed. *The voice of the people will influence the votes of the Senators.*

Kindergarten Work

OUR Kindergarten Work in Japan is in a promising condition and the Committee in charge of it reports nine Kindergartens with an average attendance of 397. This is an increase of 54 over the year 1926.

To show the importance of the work an Interdenominational Conference for Kindergarten Teachers in North Japan was held in Morioka last June. Problems of education, psychology and hygiene were discussed with benefit. There were 40 teachers present, representing 5 different denominations of North Japan. All took a lively interest in learning the newest methods by which they could give the best to the children in their charge.

During the past few years Rev. Kikutaro Yoshida has been conducting a Kindergarten in Omiya without receiving any help from the Committee. This work has been taken over by the Committee and

it will surely be a success, because Mr. Yoshida has always been taking such a deep interest in work among little children.

Let those who doubt the value of the Christian Kindergarten in Japan ponder over a few of the many facts that might be cited in its favor. One pastor said, "I think the Kindergarten undertaking is the greatest Mission work in Japan. It is the most effective way to propagate religion because through the children I have excellent opportunities to teach their parents about Jesus. It is easier to lead them to God while being a Kindergarten principal than trying to make contacts as a church pastor. I have baptized three mothers as a result of my kindergarten and its mothers' meetings. My kindergarten pupils are the most enthusiastic attendants at Sunday School." Another pastor says "The Kindergarten is having a great in-

fluence upon Mission work." While still another says, "Kindergarten work is positively the foundation of mission work."

A mother at a mothers' meeting of one of our kindergartens said that because her son was so very disobedient she was going to send him to kindergarten because she was sure it would help him. Another mother with an unmanageable son found that after he had been in kindergarten he was wonderfully changed and no longer got hysterics when opposed. A prominent business man in one of our large cities, after investigating all the kindergartens of

the city, decided upon our Christian kindergarten as the best one for his child.

Many business men have their children in our kindergartens and in this way they, who are a difficult class to touch with Christianity, can be influenced. Instances are cited of fathers who were bitterly against Christianity but whose bitterness changed to favor when their sons always wanted to say grace before eating their meals. A newspaper in one of our leading cities stated that our kindergarten really lived up to its name. "It is a place of love and happiness." Great credit is given our kindergartens everywhere.

The Macedonian Cry in Kurdistan

REV. CALVIN K. STAUDT, PH.D.

EVER since I came to Iraq I had a keen desire to visit Kurdistan, which is the mountainous part of Iraq. This coveted privilege was granted last summer, when for over three weeks Mrs. Staudt and I visited Southern Kurdistan, which is the center of the political and national life of the Kurds. Here we found a people who received us with open arms and implored us to open schools and minister to them. A year and a half ago there was a revolution in this part of Iraq and it is only very recent since foreign women are allowed to enter this country.

We had a two-fold interest in visiting this region apart from the desire to see a new country and to get away from the almost unbearable heat of the plain. The first was to seek a place where we might make a summer home—a "hill station" as they call it in India and in this part of the world. We think we found the ideal spot—a place which will soon be accessible by automobile and a place in which the climate and scenery is as good, if not better, than the mountains of Lebanon. Here we propose to make our retreat in the summer.

The second reason for our visit grew out of a missionary motive. Many appeals have come to the Mission from the Kurds, both in person and in letters, asking that work be opened either in the city of Sulaimania or in the Sulaimania district. We were the first missionaries to enter this promising field, to see the need and to hear the call. The need, indeed, is great

and the call is loud. Sulaimania is the center of the Kurdish national spirit, the home of its former king, and the place where the best and most intelligent Kurds live. Here, too, live some of the most powerful and influential Kurdish tribes, such as the Baban tribe, the Jaff tribe and Aroman tribe.

Everywhere we went we were received most hospitably. The leading Kurds in Baghdad were much interested in our proposed visit; in fact, they made it possible for us by writing to their friends and



TYPICAL KURDS OF THE JAFF TRIBE



GARDEN
AND
GOVERNMENT
BUILDING,
SULAIMANIA,
IRAQ

relatives and by giving us many letters to officials and prominent men. The Kurds did everything in their power to make our visit pleasant and profitable. We dined and were entertained by governors, mayors, emirs, aghas and sheikhs. There are no hotels in this part of the world and so one is usually entertained in the chief house of the place. In the city of Sulaimania they gave us the new guest rooms in the newly built serai or government building, which was ceremonially opened while we were there. At Halebja we were in the home of one of our students. In Sheklawa we were the guests of the emir, a prince who rules like a Mediaeval lord.

Everywhere we went we also heard the Macedonian cry in one form or another. These were the words we heard: "Come and help us." "Let America come over and help us." "Open a school for us." "We need you more than the people of Baghdad." "Come and minister to our needs." While in Sulaimania we used to sit every evening in the garden in front of the Serai where hundreds of Kurds gathered and here they would come up to us if they could speak a little English or Arabic and beseech us to open a school. As we left the last village of Southern Kurdistan on our way home I heard the Macedonian cry in a way I shall never forget. When it was noised abroad that

our automobile had arrived, the head of the village quickly came up the hill and in a breathless voice said, "Will you open a school in Sulaimania?" I answered as the automobile began to start, "We will think about it." And then I heard the words, "Please, do not forget to think about it!"

The Kurds are a people worthy of help, and yet nothing is being done for them. No direct missionary work is done for them anywhere. One of our missionaries is supposed to do some work in the Kurdish villages scattered among the Assyrians and Chaldeans above Mosul, but so far nothing has been done. And for Southern Kurdistan, the center of the national life and the region in which the finest Kurds are found, nothing has ever been planned.

"We think of the Kurds as rapacious and furious fiends, fantastic figures of savagery pouring out from impenetrable mountains and carrying desolation before them, slaying Christian and Mussulman alike, resisting all efforts by princes and powers to subdue or even coerce them." But this is not a true picture, at least, not of Southern Kurdistan. I was surprised at their civic achievements, their spirit, their energy, their ambition and their loyalty. They have erected in Sulaimania the

finest government building in Iraq; they were running a night school, to which 150 young men came who were working in the day time; they worked up a play on Louis XVI (translated from an Arabic play) with dramatic effect. They are handicapped somewhat in their schools, for as yet they have very few text books in Kurdish. They publish, however, in Kurdistan and in the Kurdish language, two weekly newspapers: one is known as "Light" and the other as "The Voice of Kurdistan."

Its educated men and its officials are alert, aggressive and wide awake. Many of the Kurds are the officials in the solidly Arab districts. The Kurd is no longer a robber. Everything seems at peace. We rode from Halebja into the heart of the Aroman mountains, a feat which would have been impossible a year ago. We freely moved among the tribes in these mountain fastnesses and they never touched us.

The Kurd is of the Aryan or Indo-European race. The same blood that flows in our veins flows in his. He is not Semitic as the Arab. The language he speaks has similarities with the European languages. He is a descendant of the ancient Medes, a people who were never really conquered by the Assyrians. They alone withstood every army and retained



A SHRINE OF THE KURDS
(A SPIRIT IS BELIEVED TO RESIDE HERE)

pure their language and blood. They have the same temperament, the same native ability that the European races have, and if they would be helped by Christian education they would soon show themselves a superior people.

The Kurd is almost a perfect specimen of humanity judged physically. A mountain Kurd is as straight as an arrow and



TEA HOUSE
FACING
GOVERNMENT
BUILDING,
SULAIMANIA

looks very picturesque with his flowing robe and turbaned headgear. He is artistic and has a literary instinct. A few famous poets have been among them. The Kurd also has an aptitude for mechanical work. The Turkish Petroleum Company is employing mostly Kurds to help in the drilling of the oil wells. In their laboratories I saw a Kurd who in one month learned to grind stones containing fossils for the microscope thinner and more accurately than a trained geologist could. Then, too, he has the native virtues and qualities that will make a strong character, such as generosity, faithfulness, keeping his promised word, loyalty to the group and a willingness to sacrifice himself for the tribe.

Here then is a neglected people for

whom we are doing nothing, a people who have the native gift to become a superior race and they call and we do nothing. Nominally they are Moslems, but back in their souls there is the survival of a more primitive religion. At the foot of the Aroman mountains I came to a spring and on the bushes overhanging it were a hundred rags tied, each representing a prayer or a vow to the spirit or god of that spring.

"Please, do not forget." These words forever will ring in one's ear. One cannot get away from it: it appeals tremendously. The Kurd is Aryan, my brother in blood. He cries for help; he says we are neglecting him, he wants our gospel and our Christian education.

Baghdad, Iraq.

Bright Prospects for Our Work in China

REV. JOHN H. POORMAN

TO many people China is an eternal puzzle. To the informed Christian mind, however, it presents a great opportunity. The doors which had closed upon much of our Mission work in the early part of 1927 are again opening to receive the Gospel messenger. Beginning with the visit of Missionaries George R. Snyder and Jesse B. Yaukey to Yochow City in the fall of 1927, there has been a gradual return of our evangelistic and some other workers. New Year's Day, 1929, will see 15 of our missionaries on the field. The return of 10 other missionaries as early as possible has also been requested by the China Mission.

The warm welcome which has been given our returning workers by the Chinese in every place is cause for real thanksgiving. Mrs. Hoy writes from Yochow City: "The Chinese are very kind. Our good friends have not changed, but conditions have, and it is going to take some time to become readjusted." Last May as Missionaries Bucher and Snyder were making their first trip back to Shenchow, they were met by a delegation of Christians seven miles down the river and escorted in true Chinese style to the city which had so long been the

center of their Christian activities. Many citizens of Shenchow, Christian and non-Christian alike, showed unmistakably their heartfelt joy in greeting these missionaries again.

The Chinese evangelists and Bible women had bravely held the believers together as best they could during the dark days of the anti-Christian and Communist domination. With the return of the missionaries, the evangelistic work at all of our Stations has gained a new fervor. Missionary Yaukey reports a new interest in the Sunday School work in the Yochow District and expresses the hope that it will be possible to place it on an even better basis than before the military occupation.

In the Shenchow District every outstation is manned with a capable worker and a new outpost has been opened at Hwang Tou Pu with a small company of earnest Christians. At Yung sui and Paot-sing, two important centers of the Miao tribes, the situation is most encouraging. Missionary Snyder, who spent three weeks last summer at these Stations, predicts that the next five years will witness a large ingathering of new members from this inviting field. In fact he believes that the next ten years will show greater prog-

ress throughout China than the past one hundred years.

In the city of Shenchow itself, the congregation which was sorely tried during the civil warfare is again united and pushing forward in its work. The Consistory of this church has recently taken several advance steps looking toward a larger participation in the missionary enterprise. One of these is to single out lay members for full-time Christian service and recommend them to the Mission for special

During the past nine months Rev. Edwin A. Beck, at the request of the Board of Foreign Missions, has been giving special attention to our school work as related to other educational institutions in Central China. In the reopening of this department of the work, progress is necessarily bound to be made more slowly, due to the Government regulations. It is gratifying, however, to report that a Lower Middle School has opened at Huping enrolling 40 boys with Prof. Franklin T. Gwoh as Principal. Then, too, our church is co-operating in the conduct of the Fuhsiang Girls' Middle School and the Yale Union Senior Middle School, both at Changsha, the capital of Hunan Province. The former school has 100 students in attendance with Miss Esther I. Sellemeyer as our representative on the Faculty. The latter school has 140 students enrolled. It is hoped to open a Union Vocational School at Huping at an early date.

In answer to many urgent requests for medical attention, the Dispensary of Hoy Memorial Hospital has reopened its doors with Miss Alice E. Traub as head nurse.

As soon as qualified doctors can be provided, the hospital service at Yochow and Shenchow is to be resumed.

The loyalty of the Chinese Christians to their Lord and Master during the long days and longer nights of persecution promises much for the future of our work. Their faith was tested to the utmost by threats, indignities, and near-starvation, and yet by far the greater number proved steadfast and true. The martyr death of Evangelist Chen of Hokia-fan, and the spirit of divine forgiveness exhibited by his widow toward the eight young men who had been implicated in her husband's death, have left a deep impress upon the whole community.

The ardent desire of the Chinese for one, united Church has been strengthened by their recent experiences. Missionary Paul E. Keller writes, "We rejoice that they have found that their Foundation is Jesus Christ, our Lord." This platform is large enough for all the Christian forces in China to stand upon and so present a united front in the great task which faces them in the Giant Republic of the Far East.

Is there not a *challenge* in these "bright prospects" for us in America? Should we not give ourselves more largely to a study of our work in China, to more earnest prayer on behalf of the Chinese and Missionaries as they labor to readjust their activities for the Kingdom and to quiet meditation as to our own *personal share* in the conquest of China for Christ? "We hope you will wait and pray with great patience."

Missionary Hymn Contest

Dr. Milton S. Littlefield, president of the Hymn Society, announces the offer of a prize of \$100 for the best hymn "written in the spirit and voicing the purpose of the missionary enterprise of today" submitted to the Society by February 1, 1929. When the winning hymn words have been selected, a similar prize will be offered for the best musical setting.

The judges of the contest are Dr. A. L. Warnshuis, secretary of the International Missionary Council, and secretary of the

Foreign Missions Conference of North America; Dr. Henry H. Meyer, editor of the Sunday School publications of the Methodist Episcopal Church; and Dr. Benjamin L. Winchester, head of the Department of Religious Education of the Federal Council of Churches of Christ in America. All manuscripts are to be submitted to Dr. Franklin A. Gaylord, 47 Englewood Avenue, Englewood, New Jersey.

(Continued on page 561)

Forces in Japan Making for International Peace

(Address of Hon. S. Sawada, of the Japanese Embassy in Washington, Delivered at the Men's Congress, Harrisburg, Pa.)

Ladies and Gentlemen:

The history of the world is, in a sense, a record of strife among individuals and among nations. At least it abounds in instances of feud of one kind or another and suggests it to be an eternal truth that life is strife. It is true indeed that in the ordering of the present world, we are forced to continue struggling in order to insure our individual and national existence, but the struggle is not an end in itself. It is rather a means to an end. We struggle in order to secure what is beyond. We toil so that we may enjoy the peace and rest which come therefrom. Surely, peace is the final goal of humanity. This is as true among individuals as among nations.

Peace among nations is an international affair. In order to secure it, there must be an international opinion. We live in an age of public opinion. Without its support, no project, however well designed, can be expected to materialize. The progress of the world toward peace comes through the enlightenment of opinion and the development of popular will. The growth of such an international opinion requires the development of public opinion in favor of peace in each individual country comprising the family of nations.

In so far as Japan is concerned, I am happy to be able to say that in recent years the *popular will for international understanding and peace has been constantly developing in the right direction*. Indeed there is a growing body of opinion in Japan, particularly among the rising generation, strongly opposed to narrow and exclusive selfishness, to any wanton resort to arms, to aggression, and equally strongly in favor of the right adjustment of international questions through good understanding and harmonious co-operation. Certainly this is a very wholesome tendency and, in the interest of international peace, I am truly glad that my country is moving in this way.

I am not erudite enough to speak with

authority, but our history tells us that the national life of Japan was started with Shintoism, the religion of repose and cleanliness, and that it has helped the Japanese people to develop a pacific temperament. Later, with the introduction of Confucianism (an epitome of the agricultural civilization of China, which is essentially self-controlled and non-aggressive) and then, with the propagation of Buddhism (the religion of benevolence and unselfishness) the pacific temperament innate in our people was reinforced and intensified. It is true that we have had two or three wars with other nations since the emergence of modern Japan, but these wars were not of our seeking. Recourse to them was forced upon us by the necessity for safeguarding our national existence against foreign aggression. Previous to the visit of Commodore Perry to our shores, Japan enjoyed unbroken peace for a period of nearly three hundred years, a fact which is unprecedented in the annals of the nations. The introduction of Christianity with its message of universal peace and human brotherhood has given another impetus to the development of the popular will in favor of international goodwill and understanding, and together with the rapid growth of liberalism in recent years it has given rise to a tendency to



HON. SETSUZO SAWADA

express with greater definiteness the sentiment for peace and co-operation.

In the second place, Japan, like other nations, learned a lesson from the Great War. As you know, the War bequeathed to the world a state of unrest and confusion. Both the conqueror and the conquered have experienced a common misery. It is over ten years since the end of that world catastrophe. Although remarkable progress has been made in reconstruction and restoration, the nations of the world which were involved in the War have not yet been brought back to the state of prosperity which they had enjoyed previous to that titanic struggle. All these things have taught our country, no less than others, that, after all, *war is not a paying business*. At the same time, it is worthy of note that the nations of the world are now disposed more than ever to co-operate with one another in the amicable settlement of problems affecting their common interest. They are confronted with issues too far-reaching in their effects to be adequately handled by any one or two countries. Consequently, while having due regard to their rightful position, they are tending to seek the adjustment of these issues through co-operation with others. Such a trend of thought has had its repercussion in Japan, and a spirit of co-operation is now much in evidence in our country.

In the third place, the growth of sentiment to seek the settlement of international affairs by pacific means has been fostered in Japan by circumstances peculiar to her. With the limited amount of land and natural resources, and with the rapid growth of population within her confines, Japan is now confronted with various problems, political, social, and economic, the magnitude of which can hardly be realized by outsiders. She is now in earnest to settle aright these problems and to work out her national destiny. She is confident that she is capable of doing that. Yet she realizes that it is not an easy task for her. Her immediate concern, therefore, is to achieve the right adjustment of these problems, while maintaining cordial relations with other nations. In these circumstances, she is convinced that the best way to secure her

true and lasting interests is to pursue a *constructive policy of peace in harmonious co-operation with others*.

With such a background the most sincere sentiment for international peace and good will has grown in our midst, and scores of societies and associations aiming at the promotion of international understanding have been brought into existence in our country since the end of the War. While supplying the whole nation with news about the general trend of international affairs and the chief happenings throughout the world, they are one and all making their best effort to cultivate the international mind among our people, and to foster the sentiment to live in peace and friendship with other nations. Big public meetings are held in various cities and towns; both summer and winter schools are organized for the study of international affairs; monthly and weekly magazines and other periodicals dedicated to the cause of international understanding are published. Now and then some of these organizations act the part of host to foreign visitors with a view to bringing them into closer contact with our own leaders. It is worthy of note that due to the popularity of such international movements, young men with university or college training are gladly throwing in their lot with these movements at a nominal salary. The year before last a friend of mine, the Japanese Minister to Greece, resigned that post to become the Secretary General of the League of Nations Association of Japan. These instances will bear out my statement that the international movement is gaining strength in my country.

It is my particular pleasure to be able to tell you in this connection that the popular will thus aroused in Japan in favor of international peace and co-operation is being expressed in the policy of the country. It was in response to the demand of the time that Japan joined the League of Nations and the other international institutions which were brought into existence following the creation of the League. It was entirely in pursuance of this policy of international peace and co-operation that Japan participated in the memorable Conference on the Limita-

tion of Armaments held in Washington seven years ago. Following this Conference, Japan has not only carried out her obligations imposed by the treaties then concluded, but she has also reduced her land forces of her own accord. Again Japan took a vital part in the Naval Conference which took place in Geneva last year. She regretted no less than the United States that the Conference failed to achieve its desired end. More recently, Japan was one of the first nations to respond to the call for the conclusion of the Anti-war Treaty formulated by your distinguished Secretary of State. These actions of Japan speak eloquently of her sincere desire for the establishment of peace and justice throughout the world.

Japan's recent action in China has often been made the subject of criticism in this country and elsewhere. It is true that Japan sent some troops to China last year and this year, too, but these forces were sent only for the purpose of affording due protection to Japanese residents in those regions affected by civil disturbances. In taking, therefore, such an action, Japan had no intention whatever of interfering in the domestic affairs of China. In fact, Japan withdrew her forces last year immediately after peace was restored. She has also recalled the majority of her forces this year, and the rest will be withdrawn entirely immediately there ceases to be any menace to the lives and property of the Japanese people. As for Manchuria, Japan attaches particular importance to the maintenance of peace and order there. The Japanese residing in that locality are far more numerous than other nationals, while her economic interests legitimately acquired are far greater than those of other countries. Naturally she can hardly view any disturbance arising there with equanimity. Yet Japan has no territorial ambitions over that territory, nor will she attempt to establish a protectorate there. Her desire is to see Manchuria remain under Chinese sovereignty, a region where all the residents may equally enjoy the blessings of peace for all time. And she will in no case take such action there as will constitute any departure from her settled policy of constructive peace.

Towards the United States, Japan is pursuing no different policy. *She is determined to live in peace and friendship with this country for all time.* Fortunately, the relations between our two countries have been characterized by friendship and good will, from the very beginning, and there are no problems pending between us which are incapable of pacific settlement through regular diplomatic channels. The adoption of the Japanese exclusion clause in the 1924 Immigration Act caused great disappointment to Japan. Even in regard to this question, Japan is depending upon the sense of justice and fair play inherent in the American people and is hoping that it will be settled aright in due course. I am particularly happy to note that there has been a steady growth in recent years of appreciation and understanding of Japan by the American people and of America by the Japanese people, and there is every prospect of our cordial relations growing still closer with the progress of time. In the interest of international peace, I am truly glad to see the development of such a happy situation between us.

As I have stated, peace is an international affair. Its establishment can be acquired only by conjoint action on the part of the nations of the world. While wishing, therefore, for the still greater development in our country of the forces making for world peace and good will, I am most anxious to see the furtherance of the similar cause in other countries. Fortunately, the prospect for peace throughout the world is brighter than ever before. Cynics say that there are too many elements of danger on the horizon of international politics to allow such a statement. I do not deny that problems are constantly arising between nations which, unless handled properly, may prove detrimental to the cause of world peace. Yet, as far as I can see, no nation is in the mood to repeat the folly of 1914. On the contrary, the people of the world are dead in earnest in their search for the means of assuring peace and good will for the world. The conclusion of the anti-war treaty in Paris this last summer is an unmistakable evidence of this trend of thought among nations. *It is a great bul-*

wark for world peace and the adherence of almost all the nations of the world to it makes the hope for the reign of peace all the brighter. Surely this is a great opportunity. It must not be missed. I need scarcely say in this connection that in the realization of this high ideal, religious leaders throughout the world have a great mission to fulfill. Various devices have been formulated in the past for the establishment of world peace, but their value is lost unless the nations of the world are determined to put them into practice. For real progress to abiding peace is found, in the last analysis, in the friendly disposition of peoples. Treaties and conventions are effective to the extent that such a disposition exists and finds expression. The creation and

development of popular will for this end is the best guarantee of peace. Herein lies a great opportunity for Christian forces throughout the world. The propagation of the evangel of peace on earth and good will to men is best calculated to ensure the growth of such popular will. *The crusade for peace and good will, will be crowned with the greatest success when fired with religious fervor. Let it therefore be hoped that in the fulfillment of the divine command to go to the end of the world and preach the Gospel of peace and good will,* the Christian forces as represented by you, Ladies and Gentlemen, will make the most of the opportunity now presented to us and will direct their best efforts toward the attainment of this noble cause.

Significant Happenings to Usher in 1929 for China

(Extracts from a letter written by the Editor of the "Chinese Recorder" to a few American friends, dated Shanghai, September 5, 1928.)

A NUMBER of reconstructive and reform movements in China are headed to take effect or be initiated on or about January 1, 1929. Most of these pending efforts are due to decisions taken in the recent Fifth Plenary Session of the Kuomintang Party.

In the first place, the public interment of Sun Yat Sen at Nanking is scheduled for January 1, 1929. That event will focus the eyes of the nation on him and the policies for which he stood. The new Government is, in my judgment, following his policy and influence fairly closely and consistently. This is seen in at least three lines. (1) They are trying to set up a period of political tutelage as advocated by him. (2) It is quite evident from the actions of the Fifth Plenary Session that they are moving towards government control of public utilities. (3) They are also planning to divide the government into the five departments espoused by him.

In the second place the Government plans to make tariff autonomy effective on or about the same date. This week Mr. H. H. Kung, Minister of Industry and Commerce, met a group of business

leaders in Shanghai and urged upon them the necessity of boosting home industries. There has been a hint in the press of foreign merchants or business getting together and setting up counteractive measures. In this connection every effort is being made by the Nationalist Government to push forward the revision of treaties, which is another of the strained issues between China and Japan. As regards Manchuria the Nationalist Government seems inclined to recognize the economic rights of Japan in Manchuria but is determined at the same time to protect China's political rights.

In the third place the Third National Representative Congress is to meet early in January, 1929. This again is along the lines of Sun's policy. It involves the question of the constitution among other things.

In the fourth place a National Opium Suppression Committee has been set up by the Government. It has a most rigorous policy. After March 1, 1929, *opium addicts are to be treated as criminals.* A National conference is to be called to work out plans for the suppression of this trade. Certainly officially

China has set herself again squarely against this iniquitous traffic. Public opinion also leans strongly in that direction.

In the fifth place new factory laws are in course of preparation which will probably come into effect about the first of the promulgated. But they are certainly forward-looking.

A Reference to Two Other Points of Interest

First, China is going to make the experiment of *one-party government*. There is little sign that military operations will start up against the government. At least I do not see any very convincing to me. I have heard rumors of Communist plans in Central China. Here and there one hears of sporadic cases of Communist activity. But at the moment it looks as though the one-party government will have a chance if they can get the country to back financially their reconstructive plans.

Second, I notice a sign or two of a tendency towards a *more liberal attitude of the government towards religion*. That reminds me that I nearly overlooked another important event to take place on

or about January 1, 1929. That is the date when all schools must have completed their registration. Just what that will mean I do not know. There are no signs that the government will give up its requirement that attendance on religious services and study must be voluntary. Hangchow College is closed in protest against this requirement and St. John's University, which is opening this fall with about half its normal enrollment, is prepared to close down again indefinitely if they are compelled to meet this requirement. Nevertheless I think the Government is tending towards a somewhat more liberal attitude to religions as such. They are, I understand, quite favorably disposed towards the Buddhist scheme of social reform on which T'ai Hsu is now working. Then a semi-official announcement was recently put forth urging the protection of Confucian buildings and "worship." It has long been evident also that the Nationalist Government is not officially against Christianity. Perhaps this might be expected in view of the fact that Sun was a Christian and that five of the Government Ministers out of eight are Christians.

(Continued from page 556)

Dr. Littlefield announces that authors may submit more than one manuscript; that each manuscript must be accompanied by a sealed envelope containing the name and address of the author, but the name must not appear on the manuscript; that no manuscript will be returned but that none will be used in any way without the consent of the author; and that the Society reserves the right to withdraw the

award if no manuscript deemed worthy is received.

The Hymn Society is a national organization of hymn writers, composers and hymn book editors. Recently it conducted contests for words and tune for a "Hymn for Airmen," manuscripts numbering more than 1800 being submitted from every state in the Union and from most countries of Europe and their foreign colonies.

Board of Foreign Missions

Comparative Statement for the Month of October

	1927			1928			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Synods								
Eastern	\$6,785.77	\$38.00	\$6,823.77	\$7,257.96	\$902.06	\$8,160.02	\$1,336.25	
Ohio	5,080.27	148.60	5,228.87	2,653.62	382.00	3,035.62		\$2,193.25
Northwest	557.35	30.00	587.35	1,026.35	5.00	1,031.35	444.00	
Pittsburgh	2,565.65	23.00	2,588.65	2,992.98	500.00	3,492.98	904.33	
Potomac	2,676.94		2,676.94	3,197.79	60.00	3,257.79	580.85	
German of the East	17.45	30.00	47.45		25.00	25.00		22.45
Mid-West	970.67	30.00	1,000.67	1,129.75		1,129.75	129.08	
W. M. S. G. S.		2,307.95	2,307.95		11,265.13	11,265.13	8,957.18	
Miscellaneous					25.00	25.00	25.00	
Annuity Bonds		800.00	800.00					800.00
Requests					1,775.44	1,775.44	1,775.44	
Totals	\$18,654.10	\$3,407.55	\$22,061.65	\$18,283.45	\$14,914.63	\$33,198.08	\$14,152.13	\$3,015.70
						Net Increase ...	\$11,136.43	

Our Young People

ALLIENE SAEGER DE CHANT

"And on earth peace, goodwill toward men."

NEVER before in the history of the world has the Christmas message sounded so clear and strong. The Kellogg pact has been signed by fifteen nations. Five hundred youth from thirty-one nations, chose this summer to meet in Holland to study peace. Friendship dolls have been sent to Japan from America, and schoolbags of friendship to Mexico. America is host to 11,000 foreign students, who, at International House, New York City, and at like institutions in other university centers, find our best idealism. A German has published in four languages his contribution toward peace—"War Against War"—a compilation of photographs of mutilated soldiers, of brothel women, of soldiers pinioned on pikes, and contrasting pictures of Crown Princes and Lords in golf togs, their subjects in tattered, blood-stained khaki. Sixty-six negro and white women thought it worth while to gather together from

all parts of the nation to discuss inter-racial relations. The Council of Churches of Buffalo recently launched at tremendous expense, a three-day program the like of which has never been attempted by any American city. It was a Congress on Missions, Peace and Brotherhood, with no less than 110 missionaries from all parts of the world, and secretaries of more than fifteen boards of missions, participating. And China wants our missionaries to return. Our Miss Gertrude B. Hoy, of Ziemer Memorial Girls' School, Yochow, and our Miss Minerva S. Weil, evangelist, Shenchowfu, are on their way and expect to spend Christmas in China. So, as we youth look into 1929, let us thank God for these rich evidences of His Peace, and pledge ourselves anew to do all that we can to make the Christmas message ring out the clearer and the stronger, across the whole wide world.

Children's Corner

Christmas, the birthday of Jesus, makes us think of babes the world around—of black babies, of red babies, of yellow babies, of white babies. Of babes in happy homes; of babes whose feet will soon be bound; of babes in tenement houses; of babes in orphans' homes; of outcast babes. We think, too, at Christmas-tide, of the Foundling Hospital of Florence, Italy—the oldest of its kind in all Europe. All across the front of that old building, on plaques, a noted artist,

long ago, put babes in swaddling clothes of blue, of white. Sweet are those babes, and pleading. The one I looked at longest has her arms outstretched, and wide open are her eyes. It seems she says, (as perhaps it was said five hundred years ago to Giovanni de Medici, the founder):

Help, Oh! Help me, passerby,
But a foundling Innocent am I!

On the cover page you will see a picture of the one I saw.

"I could not get along without THE OUTLOOK OF MISSIONS. It is both helpful and inspirational."

MRS. R. E. PATTERSON,
R. 2, Rockwell, N. C.

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR.
311 MARKET ST., BANGOR, PA.

Unto us a child is born, unto us a son is given: and the Government shall be upon his shoulders: . . . of the increase of his Government and peace there shall be no end.

Towards Understanding—Because Christ Came

GERTRUDE H. APPLE

UNDER the tropical sun of the Canal Zone the toilers who dug the Panama Canal sang a song of accompaniment which ran thus:

"Got any rivers they say are uncrossable,
Got any mountains you can't tunnel through,

We specialize in the wholly impossible,
We do the things that others can't do."

This has seemed to me one of the best illustrations of a wholesome, persistent purpose to overcome all obstacles, beat down all barriers, in order to do the thing that others say can't be done. The song and its spirit might well apply to the supposedly uncrossable rivers of international misunderstanding and to the mountains of racial hatred and intolerance.

Rivers in many cases are used as boundaries between alien or antagonistic states but the bridges of tolerance and good will can easily span such barriers and unite neighboring states or peoples rather than separate them.

Much history has been written around bridges and many a conflict has been waged to gain position or control of such. To the Parisians is due especial credit for the beauty they have introduced into their city in the bridges that span the Seine. There is not an approach to or a pier under any of these bridges that has not been made the occasion for a wealth of beauty in structural adornment.

Rivers instead of being barriers can easily be converted into bearers of good

will and of the comforts of life to those farther down or below us in the scale of convenience or opportunity.

All of this is absolutely conditioned upon the spirit of Christ, who dispels hatred, disarms prejudice, removes misunderstanding and makes kin of the whole of humanity. In His name and in His spirit there are no rivers that are uncrossable.

The tunneling of mountains is a far more difficult task than the bridging of rivers and yet it has been made to exhibit the genius of man as perhaps no other task, when parties from opposite sides of the mountain have started their work simultaneously to meet at the center in the exact point of contact anticipated by the engineer. The great tunnels of the world are monuments of engineering genius that challenge our highest admiration. You will observe, however, that the tunneling was approached from both sides of the mountain.

Much remains to be done to remove race prejudice and bring us to agree that the brown man, the yellow man, the red man, and the black man are just as truly our brothers and that the color of the skin, together with its racial traits and habits, is after all but a point of view and a matter of attitude.

This matter of attitude comes very close to us in the border line between the North and the South. One can scarcely discuss the subject or introduce illustrations without confessing to one's own

shortcomings and ingrained prejudice when we are confronted with actual contacts and associations. Race prejudice is perhaps the greatest barrier to the success of the missionary enterprise whether it be at home or abroad—over here or over there. One can scarcely pray for the success of missionary operations afar if we do not have the missionary spirit toward those very near at home who labor in our kitchens, our garages, our gardens, and our factories.

How shall we deal with the phases of this problem as we actually meet them in our daily life? The one only and inevitable answer is in the spirit of the Christ who gave us during His life on earth precepts and customs sufficient for our guidance if we will but accept them as such.

A certain devotee of Christian Science, or some kindred form of belief, has used as his slogan upon his stationery: "The

impotence of hatred and the omnipotence of love." This seems to be worth considering and explaining. Hate never erected a hospital or provided for its management and maintenance. Hate never has built schools or colleges. Hate never has erected churches or brought within their fold such souls as should be saved. Hate divides, distracts, disturbs, and from its devilish and disastrous designs, the good Lord only can deliver us. Love beareth all things, believeth all things, hopeth all things, endureth all things. It is love that has prompted the erection of hospitals, schools, colleges, churches, and has united men and women in their service, which is the service of the Master.

Love will beat down all barriers, cross all rivers, tunnel all mountains, and ultimately do the wholly impossible. Let us enlist in His service more wholly and wholeheartedly from this time forward.

Notes

MISSIONARY Institutes may be likened to the campaign of "Flying Squadrons." Their purpose is to wind-up a definite portion of denominational missionary machinery for the year ahead. The key is the literature which goes out from the depositories to each institute. Comparatively few women can visit the depositories but the Institutes bring the depositories to the workers. To examine and select helpful books, plays, music, maps, games, departmental helps, etc., is a privilege which the conscientious worker appreciates.

Probably more important than the literature is the representative from the W. M. S. G. S., who demonstrates its use and in so doing becomes personally acquainted with women and girls over the entire church.

Institute echoes from various districts have reached us: we judge many new friendships have been kindled, many new interests planted. Miss Ruth Heinmiller and Miss Minerva S. Weil were at the institutes in the Central West; Miss Carrie M. Kerschner, Mrs. Edwin Beck, Mrs. Horace Lequear and Mrs. I. G. Nace in Eastern and Pittsburgh Synods; Miss

Greta P. Hinkle, Mrs. Irvin W. Hendricks, Mrs. Edwin W. Lentz in Potomac Synod and West New York Classis, etc.

* * *

The Missionary Union of Lincolnton, N. C., was entertained, October '28th, by the W. M. S. of the Reformed Church, Mrs. Hal Hoyle, president. The Lincolnton Union was organized fifteen years ago; it is composed of the six Woman's Missionary Societies of the city.

Aside from the helpful monthly meetings, the Union is responsible for other missionary projects as the United Day of Prayer and Bible Study. For several years it has paid to have the Bible taught in the public schools. Another result of the Union is that the missionary societies of the different denominations all meet on the first Monday of the month.

It was a satisfying pleasure to be present at the meeting of the Missionary Union, October 29th, and speak on "Working Together." Having arrived in the forenoon at Hickory, through the courtesy of Mrs. C. C. Bost and Mrs. J. H. Shuford, Miss Hinkle and I were able to attend the Lincolnton meeting. Miss Hinkle interpreted "Four Parables" and Mrs. Bost read "If Winter Comes."

The Lincolnton Society has the unique distinction of having every woman of the congregation, except one, a member of the Missionary Society. There are two Circles—one of which meets in the afternoon, the other in the evening.

* * *

Mrs. C. C. Bost, president North Carolina Classical Society, and Mrs. L. A. Peeler, president Potomac Synodical Society, directed the three institutes of the Classis.

Based on the reports of the last annual classical meeting, Mrs. Peeler worked out an efficiency chart, listing by districts the number of members, the number of OUTLOOK OF MISSIONS, Prayer Calendars, Study Books, etc. From the chart we found on an average one OUTLOOK OF MISSIONS for every four members . . . We have made a special OUTLOOK OF MISSIONS challenge to North Carolina Classical—looking toward the Triennial Meeting.

* * *

In our Institute itinerary we were gratified to listen to the presentation of "Our Thank-offering Boxes." An exercise by Margaret String, in the October OUTLOOK OF MISSIONS. Under the direc-

tion of the Classical Secretary, Mrs. Shuford Peeler, a group of Lincolnton women gave the demonstration at Daniel's Church, a group of Salisbury women at Lower Stone and a group of Lexington women at the Institute at Lexington.

At the Baltimore-Washington Institute, held in First Reformed Church, Washington, D. C., it was given as a surprise luncheon feature planned by Mrs. Thomas E. Jarrell, Classical Treasurer.

* * *

As we go to press, Mrs. L. D. Berner, President Ohio Synodical Society, is ill with appendicitis. We earnestly hope for her speedy recovery.

* * *

Following a long illness and an heroic struggle for health, Miss Mary Peacock, for many years chairman Wilson College School of Missions, passed to her eternal home, October 23rd.

* * *

The address of General Secretary of Stewardship, Mrs. John Lentz, is changed from Milton, Pa., to Collegetown, Pa.

Reverend Lentz has recently accepted the pastorate of Trinity Reformed Church, Collegetown.

"If Winter Comes"

IF Winter comes to you and me,
Most welcome shall his coming be—
He comes with pomp and majesty,
If Winter comes.

If Winter comes we'll stir the fire,
Watch leaping flames rise high and
higher—
What more could human heart desire
If Winter comes?

If Winter comes—let Winter come!
He will not find me far from home,
When he is here, few care to roam
If Winter comes.

If Winter comes there's Christmas time
With Christmas cheer and Christmas
rhyme
And song and mirth and bells that
chime—
If Winter comes.

If Winter comes, a cozy nook,
A fire, a friend, a restful book,
A curtain drawn that none may look—
If Winter comes.

If Winter comes the heart delights
In shortened days and lengthened nights,
And home attractively invites,
If Winter comes.

If Winter comes with ice and snow,
Though loud and long his bugles blow,
Glad to his Carnival we'll go—
If Winter comes.

If Winter comes, Earth is not dead,
She's only sleeping in her bed,
Spring, glorious Spring, is just ahead
If Winter comes!

—EMMA INGOLD BOST.

Pre-Triennium Check-up of District Synodical Societies

OHIO

THE largest meeting in the six years' history of the Woman's Missionary Society of Ohio Synod was held September 25-27, in Grace Church, Akron, Ohio. One hundred seventy-one delegates and many visitors were in attendance. Grace Church's fine new building added much to the pleasure and comfort of the delegates.

Mrs. L. D. Benner, president for the past two years, presided over the meetings. Heartly greetings were extended by Mrs. O. W. Haulman, of the hostess church; Mrs. O. W. Hart, of Greenville, responded. Doctors C. E. Miller and H. J. Christman brought greetings from their institutions, Heidelberg College and Central Seminary, respectively, and spoke of things accomplished and their hopes for the future.

Greetings from the Foreign Mission Board were extended by Dr. D. Burghalter, who gave a helpful talk on the present situation in China. Greetings and good wishes were brought from Ohio Synod by the Rev. M. J. Flenner, of Hartville. Mrs. O. W. Baum, Akron, Ohio, a delegate to the Washington Peace Conference on the Cause and Cure of War brought an interesting report.

On Tuesday evening, Grace Church's young people presented "The Soldier of the Cross." The excellence of the presentation showed fine talent and much hard work. Mrs. E. A. Beck, wife of Missionary Beck, who recently has returned to China, gave a stirring address on the work in China. She also told how much she and her four children who must remain in America for awhile, are enjoying the missionary home in Tiffin. The

trustees of the Missionary Home gave an encouraging and enthusiastic report. The cost of the building and real estate was \$22,800. The indebtedness to date is \$3,800, and in view of the fact that \$4,000 was paid off in the last two years, it is the hope of the trustees to be debt free in 1930.

On Wednesday afternoon, Miss Ruth Heinmiller gave an inspiring address on Young People's Work. She said: "Our young people want a world to live in, not one to die by, a world of peace and good will." The Guild Girls, under the capable direction of the secretary, Mrs. E. E. Zechiel, were in charge of the dinner meeting on Wednesday evening.

A capacity audience was present at the inspirational meeting following the dinner to hear Judge Florence Allen, who, as usual, stirred her hearers with her vital message.

Mrs. N. E. Vitz, secretary of Life Members and Members in Memoriam, conducted a memorial service for those called by death during the year. Mrs. Anna L. Miller paid tribute to the memory of Mrs. E. M. Beck, an officer of the Ohio Synodical at the time of her death. Mrs. H. J. Christman brought tribute to the memory of Mrs. Grace Fenneman Burger, a faithful worker, and Mrs. R. W. Herbster paid tribute to the memory of Mrs. D. B. Shuey, who passed on during the session of Ohio Synodical. These three loyal members and many others will be greatly missed in the work of the W. M. S.

MRS. R. W. BLEMKER,
Canton, Ohio.

MID-WEST

The Woman's Missionary Society of Mid-West Synod convened in eighth annual session October 3rd and 4th, at Terre Haute, Indiana. Mid-West Synod being in session at the same time and place, joint devotional services were held with Dr. Adolph Krampe, leader. Dr. Krampe based his devotional talks on

Paul's letter to the Philippians. The W. M. S. joined with Mid-West Synod in the communion service.

The president, Mrs. Bernard Maas, presided over all the meetings. Mrs. L. C. Croft gave greetings; the response was made by Miss Emma Baumer, of Louisville, Ky. The president's annual address

inspired the delegates to a renewed desire to carry forward the work of the synod. The report on Scholarship Fund showed a larger increase in contributions than any previous year. The total of the fund is \$3,127.87. Favorable reports were given by most of the officers and departmental secretaries; these showed an increase in Thank Offering, a slight decrease in membership and a steady growth in Stewardship.

Mrs. Harry Schwab, of Indianapolis, gave several interesting and appropriate readings. Representatives of Mission Boards and institutions were presented during the afternoon. On Wednesday evening, an enthusiastic group of Guild Girls enjoyed the banquet. This was followed by an address by Mrs. Edwin A. Beck, who, in her charming manner, unfolded the new China and explained

the position our missionaries must take in helping to mold the future church of China.

Mrs. Abram Simmons gave the report of the Cabinet Meeting of the W. M. S. G. S.

With the following exceptions, the officers remain the same as last year: Mrs. Fred Iske, Indianapolis, recording secretary; Mrs. Tony Scott, corresponding secretary; Mrs. J. N. Naly, statistical secretary. An almost unanimous vote favored women being accorded equal privileges in the judicatories of the Church. Mrs. J. N. Naly conducted a very helpful and instructive departmental conference.

The eighth annual convention closed with the consecration service: "Christianity is Love . . . the love of God."

IRMA SCHAPER.

NORTHWEST

Gracious hospitality was accorded by the women of Salem Reformed Church, to all who attended the ninth annual meeting of the Woman's Missionary Society, Northwest Synod, Plymouth, Wisconsin, October 13th and 14th. At the opening session, Mrs. L. C. Hessert conducted the devotional service. Theme: "Working Together." Greetings were spoken by Mrs. Niles Eichenberger. Miss Ella Klumb responded. Roll Call showed eight ministers' wives, forty-nine delegates and twenty-five visitors.

Reports of officers and departmental secretaries were encouraging. Mrs. A. Treick presented the literature of the W. M. S. G. S.

Ursinus Classical Society having been organized recently, a special Service of Welcome was given in its honor. The new classical society was represented by Mrs. W. H. Bollenbacher, of Melbourne, Iowa.

In token of appreciation, the retiring president, Mrs. Theodore P. Boliger, was presented with Life Membership in the Woman's Missionary Society General Synod.

Miss Ella Klumb gave a report of the Cabinet Meeting of the W. M. S. G. S. Mrs. W. C. Beckman, Mission House, was elected president and Mrs. Alfred Treick, of Kohler, Wisconsin, vice presi-

dent. No other changes were made in the officers. Miss Ella Klumb was elected Secretary of Literature, to succeed Mrs. Arthur Theiler and Mrs. L. C. Hessert was made secretary of Life Members and Members in memoriam to succeed Mrs. William Klumb, Jr. Miss Louise Grether, Mission House, was appointed Secretary of Publicity. Mrs. R. Rettig gave the report of the Lake Geneva Conference.

On Saturday evening, the Rev. A. Stienecker gave an illustrated lecture on our Hungarian Work. On Sunday morning, delegates and visitors attended Divine worship, Rev. L. C. Hessert, Pastor. At 10 o'clock, Rev. Hessert preached an English sermon and at 11 o'clock a German sermon. In the afternoon, the Mission Band of Plymouth, led in the devotional service and the G. M. G. of the same place gave "Dreams Realized." Mrs. M. G. Clark, of Chicago, Ill., gave an excellent missionary address.

The sessions were brought to a close by the installation of the new officers and secretaries and a Consecration Service led by the Rev. H. G. Schmid.

"May God's blessing continue to grace our work as a whole and may we see the opportunities which lie before us, for service in His Kingdom."

MRS. WAYNE E. WOLFE.

POTOMAC

The Fourteenth Annual Convention of the Woman's Missionary Society, Potomac Synod, was held in Trinity Reformed Church, Altoona, September 25-27, 1928. The President, Mrs. Abner S. DeChant, presided. Mrs. C. F. Miller, president of the hostess society, greeted the visitors; the response was given by Mrs. D. E. Remsburg, Hanover, Pa.

The evening address by Rev. James M. Mullan emphasized the great need for more adequate work in the large cities.

On Wednesday morning the Rev. J. M. Runkle, assisted by Revs. C. D. Rockel and E. M. Faye, administered the Holy Communion.

Roll call registered 66 delegates from North Carolina, West Virginia, Virginia, Maryland and Pennsylvania. The President in her annual message, gave an able summary of outstanding events of the year. A letter from Mrs. D. B. Schneder, of Sendai, Japan, brought greetings and appreciation for the special gifts from Potomac Synod. Mrs. A. S. Weber, delegate to the Washington Conference on the Cause and Cure of War, gave an excellent report of her impressions. Mrs. I. G. Nace, missionary from Japan, gave an able address on the influence of the Christian home in Japan, and told how interested the Japanese women were to improve home conditions in Japan.

Mrs. Paul McNeal, of Altoona, classical secretary G. M. G., presided at the evening meeting. The Junior Choir of Trinity Church rendered several fine musical selections. The meeting in charge of the Guild Girls of the Reformed

churches of the city, led by Mrs. McNeal, was a splendid demonstration of ability and the devotion of the young people.

Miss Greta Hinkle gave an excellent address on "Youth and the New America." Miss Alliene DeChant, a delegate to the Peace Conference at Eerde, Holland, told of that unique conference—the World's Youth Peace Conference—where 31 nations were represented by 500 delegates and where only one banner was displayed—a white one with the word "Pax." She gave an interesting account of the ten days during which the young people lived together in tents, studying and considering together the best ways to promote world peace. Guild Night closed with an impressive candle light service by Guild Girls.

Mrs. E. B. Fahrney led the devotions on Thursday morning. Miss Ruth Henneberger, returned missionary from China, spoke interestingly on the new Outlook in China.

Emphasis throughout the sessions was on the completion of the \$5000 Scholarship Fund, adequate support of Hoffman Orphanage, a renewed effort to increase membership and gifts, the necessity to go to the polls and vote and the need to do every possible thing to promote World Peace.

From the free will offering, fifty dollars was made the nucleus of a Church Building Fund for Home Missions.

An impressive "Quiet Hour," led by Miss Anna Groh, of Carlisle, brought the sessions to a close.

AUGUSTA K. KERN.

EASTERN

The Fortieth Anniversary of the Woman's Missionary Society, Eastern Synod, was celebrated at the Annual Convention held at Lancaster, Pa., September 25, 26, 27, 1928, in First Reformed Church. The convention theme was "Peace," "On Earth Peace, Good Will Toward Man."

Mrs. Milton Gerhard presided at the first evening session. Greetings to the delegates were extended by the Rev. W. Stuart Cramer, D.D., pastor, and by Mrs. Paul Schaffner. The response was given by Mrs. Maurice Samson, of Philadel-

phia. Mrs. Frank Miles Day, chairman of Philadelphia Conference on Cause and Cure of War, gave the address.

Wednesday morning session was preceded by the Holy Communion, after which the convention was opened by the President, Mrs. J. W. Fillman. In her Annual Message, the President gave a well balanced survey of the missionary situation in our denomination and of our contributions to the larger interdenominational home and foreign enterprises.

Eleven new societies were reported with a net gain of one in membership.

Mrs. J. G. Rupp introduced missionaries home or on furlough: Mrs. Paul Schaffner, Mrs. J. Frank Bucher, Miss Rebecca Messimer, Mrs. Edwin A. Beck and Rev. W. Carl Nugent. Late in the afternoon the ground breaking service for the Missionary Home attracted interested persons from points in the classis as well as the entire body of delegates and Lancaster friends. Mrs. Paul F. Schaffner presided at the evening service and Mrs. John C. Raezer led the devotions on "Peace Imparted by Christ." Rev. W. Carl Nugent gave an illustrated lecture on "Life Today in Japan." Mrs. Edwin A. Beck gave an address on "Progress of Religion in China."

Mrs. George W. Spotts reported the Washington Conference on Cause and Cure of War and Mrs. J. M. Mengel, the International Racial Conference at Eaglesmere.

Looking toward a change in policy of

PITTSBURGH

The pledge to pay one thousand dollars of the indebtedness resting on the Reformed Church House at Chautauqua, N. Y., during the next year and an additional thousand dollars to be used in extensive repairs and remodeling of the first floor of the house, were outstanding actions of the forty-second annual meeting of the Woman's Missionary Society of Pittsburgh Synod, which met in Greensburg October 4th and 5th.

The Reformed Church House at Chautauqua Assembly grounds came into existence largely through the efforts of a small group of women representing Pittsburgh Synodical Society. Their vision of a Reformed Church House was shared by a few others including representatives of the Reformed Church in America and the loyal co-operation among the groups has resulted in a denominational hospitality house on the Chautauqua grounds which is a very creditable one among the other denominations represented there.

Reports from the departments showed progress, although there have been no great increases in membership. Financial obligations have been met. Outstand-

the status of women in our denomination, the vote was 95 favoring such a change and 60 not favoring. A well arranged Memorial Service was led by Miss Catherine Laux, secretary of the department.

The G. M. G. banquet was held Thursday evening in St. Paul's Reformed Church, with Mrs. J. Lloyd Snyder in charge of arrangements. Several hundred girls were seated around the attractively arranged tables. Mrs. George Hensel, Jr., led the Intercessory service and Mrs. Helen Trescher Arnold gave the address to the Guild Girls.

Following the banquet the closing session was held in First Church, where Mrs. Edwin W. Lentz made the Anniversary address: "Forty Years' Growth." A Candle Light Consecration Service, arranged by Mrs. Arnold, brought to a close the fortieth annual meeting of the W. M. S. E. S.

ETHEL A. KNELLY,
Hazleton, Pa.

ing in the report of the treasurer is the fact that the quota for the One Hundredth Anniversary Fund of the Home Mission Board has been paid in full, a total of \$2,750. Among the special gifts was the \$505 which Westmoreland Classical Society presented to Miss Effie Honse, missionary from the classis to the United Mission in Mesopotamia.

Mrs. H. D. Hershey, chairman of the Scholarship Committee, reported having had no applicants this year for the interest of the fund. This is available as tuition to any young woman who can qualify for training as pastor's assistant or deaconess work. The Scholarship Fund provides \$300 annually toward such an education.

The messages of the two evenings were brought by the Rev. Paul S. Leinbach, D.D., Philadelphia, and the Rev. Oswin S. Frantz, D.D., of Lancaster. The future of Kiski Religious Leadership and Missionary Conference was presented by Rev. Ira Gass, of Yukon, who made an earnest plea for larger support in order that the school may be maintained there next summer. Mrs. J. K. Watkins, Smithton, Pa., brought a worthwhile mes-

sage in keeping with the work of the Temperance Department.

The Reading Circle demonstration, directed by the chairman, Mrs. D. J. Snyder, proved one of the great features of the program. Other members of the Reading Circle Committee are Mrs. J. G. Walter, Mrs. M. G. Schucker, Mrs. W. S. Peters and Mrs. C. A. Purbaugh. Allegheny Classical had 123 readers with a total of 1327 units; Clarion Classical, 38 readers with 370 units; Somerset, 54 readers and 505 units; St. Paul's, 164 readers and 1976 units; Westmoreland Classical, 246 readers and 2406 units. Two honorary readers are Mrs. Henry Gekeler, of Cleveland, with 29 units and Miss Ruth Heinmiller, 25 units. The report of the committee showed a gain over last year of 17 societies and 151 readers and the total of 2285 units. The report further indicated the reading of 4560 books and periodicals. The above figures do not represent the entire extent of the reading since only those who have

a total of six or more units are reported to the chairman. St. Paul's Classis has the largest number of readers in proportion to its members. First Reformed Church, Greensburg, has the largest number of readers, 46 reported as reading with a total of 532 units.

The Guild Girls had a successful rally and conference banquet on Friday evening with Miss Ruth Heinmiller, honor guest and participant in the program, which was in charge of Mrs. Mildred Scott Harkins. Mrs. Harkins was presented with a corsage of lovely roses, bearing with them the good wishes of her group. The marriage of the popular Guild Secretary was an event of late August.

The Missionary Society of the Reformed Church of Berlin, invited the Synodical Society for the next annual meeting, when, in connection with the synodical meeting, the Church at Berlin will observe its Fiftieth Anniversary.

MAUD B. TRESCHER.

CHANGES IN SYNODICAL OFFICERS AND SECRETARIES

Eastern Synod

Pres., Mrs. J. M. Mengel, 1056 N. 5th Street, Reading, Pa.; 1st V. P., Mrs. George W. Spotts, Telford, Pa.; 2nd V. P., Mrs. H. C. Stauffer, 229 Reily Street, Harrisburg, Pa.; Rec. Sec., Mrs. Fred W. Diehl, 627 Bloom Street, Danville, Pa. Departmental Secretaries: Life Members and Members in Memoriam, Miss Katherine Laux, 243 N. 6th Street, Reading, Pa.; Mission Band, Mrs. J. K. Wetzel, Tremont, Pa.; Stewardship, Mrs. J. W. Fillman, 2213 Tioga Street, Philadelphia, Pa. The address of the Treasurer, Mrs. L. A. Gass, is 115 Jefferson Street, Hyde Park, Reading, Pa.

Mid-West Synod

Rec. Sec., Mrs. Fred L. Iske, 527 N. Oakland Avenue, Indianapolis, Ind.; Cor. Sec., Mrs. Tony V. Scott, 3126 Hoagland Avenue, Fort Wayne, Ind.; Statistical Sec., Mrs. J. N. Naly, Dakota, Ill. Departmental Secretaries: Literature, Mrs. A. H. Tendick, 2315 Deer Park Boulevard, Omaha, Neb.; Life Members and Members in Memoriam, Miss Emma Baumer, P. O. Box 295, Louisville, Ky.; Mission Band, Miss Louise Brooks, 3555 Wabash Avenue, Kansas City, Mo.; O'

ganization and Membership, Mrs. A. J. Michael (change of address), 1421 18th Avenue, Maywood, Ill.

Northwest Synod

Pres., Mrs. W. C. Beckman, Route 5, Plymouth, Wis.; 1st V. P., Mrs. Alfred P. Treick, 455 Church Street, Kohler, Wis. Departmental Secretaries: Literature, Miss Ella Klumb, 1072 48th Street, Milwaukee, Wis.; Life Members and Members in Memoriam, Mrs. L. C. Hessler, Route 5, Plymouth, Wis.

Pittsburgh

Secretary of Stewardship, Mrs. A. C. Renoll, Fredonia, Pa. Organization and Membership, Mrs. C. G. Pierce, 1108 12th Street, McKees Rocks, Pa.; Girls' Missionary Guild, Mrs. Ira R. Harkins, 263 Dunseath Street, Pittsburgh, Pa.

Potomac Synod

Pres., Mrs. L. A. Peeler, Kannapolis, N. C.; 1st V. P., Mrs. E. B. Fahrney, Waynesboro, Pa.; 2nd V. P., Mrs. G. W. Welsh, Spring Grove, Pa.; Rec. Sec., Mrs. I. A. Raubenholt, 223 N. Hartley Street, York, Pa. Secretary of Stewardship, Mrs. Robert Patterson, Rockwell, Pa.

Ohio

First Vice President, Mrs. N. E. Vitz, New Bremen, Ohio; Departmental Secretaries, Life Members and Members in Memoriam, Mrs. D. E. Tobias, R. D. 3,

Tiffin, Ohio; Stewardship, Mrs. O. W. Haulman, 207 N. Portage Path, Akron, Ohio; Girls' Missionary Guild, Mrs. E. E. Zechiel, 361 Wooster Avenue, Akron, Ohio.

Thank-Offering Service — First Reformed Church, Los Angeles

The well known and inspiring Rainbow Pageant written by Florence C. Evemeyer was presented at First Reformed Church, Los Angeles, for the Thank Offering Service of the W. M. S., November 4th, Sunday evening. A large audience witnessed this impressive service in the New Sanctuary and the Thank Offering was the largest ever received by this society, amounting to approximately one hundred and twenty-five dollars (\$125).

The theme of the pageant, the Motives for Giving, was also the theme of the devotional service led by Miss Martha Hershberger. The address of the evening on "Women and Missions" was given by

Miss Alice Moore, outstanding personality in mission circles in the Presbyterian Church in the U. S. and sister-in-law of Dr. Walker, Moderator of the Presbyterian Church. The large lighted white cross above the white throne of Love who held the streamers radiating to the motives, Gratitude, Obedience, Honor, Loyalty, Ambition, Privilege and Self Denial, dressed in rainbow colors, was beautifully symbolic in its message and will be long remembered by those who witnessed the Service for its simplicity and beauty of presentation and its depth of significance.

M. D. S.

Prayer Calendar

The first voice that greets us in the 1929 Calendar (the theme of which is "Christian Voices Around the World"), is that of Mrs. Toyose Fuse. Many of you remember meeting her at summer conferences and classical and synodical meetings in various sections of the Church last year. When Mrs. Fuse sent the picture and the prayer, upon the request of the Secretary of Literature, she wrote: "How often my mind goes to the big country across the ocean where there are many, many dear hearts through the love of Lord Jesus! I am thinking of the happy conferences of last year during the summer season."

Since her return to Sendai, Japan, where she is Mrs. Schneder's helper in

the Woman's Work, Mrs. Fuse has been very ill. In fact she was forced to remain in bed for about three months. Her spirit is shown in her letter, "It will take some time to be strong enough. I have been enjoying my quiet rest thinking about all the blessings in past years and the good hope of the future. One is so fortunate to have this kind of rest . . . It is a great honor for me to put my prayer and picture in the Prayer Calendar. I enclose my prayer which comes from the bottom of my heart."

It is of special interest that Mrs. Fuse has been supported by the Men's Bible Class of St. Paul's Church, Reading, Pa., for a good number of years.

Looking Ahead

"Country Life a Challenge to Home Missions," listed on the W. M. S. program for the December **OUTLOOK OF MISSIONS** will appear in the January issue.

* * *

"The Romance of Lone Tree"—a home mission story of the Central West, will be a feature of the January issue.

Leaders of Beginners' groups in the Church School or Mission Band will be glad to know that some splendid helps for programs have been prepared by Helen Trescher Arnold, former Secretary of Girls' Missionary Guilds and Mission Bands. Watch the January and February issues of the **OUTLOOK** for these suggestions.

Literature Chat

CARRIE M. KERSCHNER

"PLEASE stand by for your station announcement." This is Station W. M. S. G. S., Carrie M. Kerschner, assisted by each and every local literature secretary, broadcasting for the Barrier Dismantling Company, W. M. S., Inc., nation-wide distributors of all kinds of tools and instruments in type for the breaking down of barriers. Barriers of ignorance, indifference and prejudice. Not only dismantlers, but also suppliers of storehouses of knowledge and builders of interest and enthusiasm about all nations and peoples; W. M. S., Inc., dispensers of the knowledge of Christ's love to the whole world. Station W. M. S. G. S., the world's largest distributor of these dismantling tools is about to broadcast a program of interest especially to all women and girls of missionary societies.

The first tool in the chest of the Dismantling Company is the **OUTLOOK OF MISSIONS**. Its splendidly edited departments keep one in close touch not only with the work done under the direction of the Reformed Church Mission Boards but with items of interdenominational, as well as international, concern. In the C H A T information is given monthly, with prices, concerning the implements needful in the dismantling process in which missionary societies are engaged and where to purchase them. Is the barrier that needs to be overcome **IGNORANCE OF WORLD CONDITIONS?** Tool No. 2, designated study books, is recommended. Conditions in the homeland, of interest to adults, are well defined in "What Next in Home Missions?" 60c, \$1.00 cloth; "Youth and the New America" will interest the young people; "Meet Your United States," a project course for intermediates, sells for 60c paper, \$1.00 cloth, which is also the price of "Youth and the New America." For the children the theme is "Alaska" with "Under the North Star" for Juniors and "Windows Into Alaska" for Primary grades, both books priced at 75c. These must be examined to be appreciated. "To

the Land of the Eskimo," is a cardboard pamphlet, perforated ready to be punched out and set up to form an Eskimo village. At 25c this makes a most instructive gift. The theme for our Foreign Mission study, which we trust all societies will use during LENT, is Africa. For advanced groups, such as pastors and laymen, "The New Africa," by Donald Fraser will be used, 60c. For women's groups "Friends of Africa," by Jean Mackenzie, 50c and 75c, is recommended as one of the most readable books the publishers have given us in years. "Africa Today" is primarily a leader's book which all young people's groups, especially Girls' Guilds, will use. The author of this book distinctly states that other books on Africa are necessary for reference. Either of the two already mentioned are admirable as "Africa and Her Peoples," 80c and "The Golden Stool," \$1.50. For the boys and Girls of Junior age the tool is "In the African Bush," while leaders of primary groups will want "The Call Drum," both listed at 75c each. The pattern sheets in the back of the book are worth the greater part of the price; separate copies of these sheets, as well as the Alaskan sheets, may be purchased for 10c each. "The Book of an African Baby," 40c; "Kambo," 60c, both make beautiful Christmas gifts as will the game "Across Africa with Livingstone," a splendid travelogue game played somewhat like Parchesi. This is also 60c.

Is the barrier **IGNORANCE OF HOW TO USE THESE BOOKS?** "Suggestions to Leaders" for "What Next in Home Missions," "Youth and the New America" and "How to Use Friends of Africa" are all 15c each. These are not only for leaders. Every person can use and read the books more intelligently if one of these helps is in their possession.

Is the barrier **INEFFICIENCY?** Many helpful things are available: Hand Books for W. M. S., G. M. G., and M. B., at 10c each, furnished free to workers who desire to organize a new society. Remember that eighty per cent of the knowledge we gain is acquired through the eye-gate. Use pictures, pictures, pictures! Beautifully colored Picture Stories of Alaska are priced at 75c; for Africa the stories come with pictures that look

like actual photographs, 50c; a set of six post cards, "Life in Africa," colored at 30c; Wall Map of Africa with all the mission stations marked on it, 60c; Picture Map of Africa, 50c; small outline maps, 25c per dozen; Home Mission Maps, 10c; Missionary Methods for Church and Home, a copy of which should be in every church library, \$1.50; Missionary Education of Juniors, \$1.00; Missionary Education of Beginners, \$1.00; Outline Books of the Bible, in verse, 10c each. Parliamentary Usage, \$1.00. Addresses for Women Workers, reduced from \$2.00 to \$1.00.

Is the barrier **INDIFFERENCE**? Shall we not remember to "Take time to sit quiet, face to face with God"? Read from His Holy Word, meditate on it and use more frequently that next tool in the chest—**PRAYER**. A number of Prayer tools are offered: The Prayer Calendar, with an unusual cover, so different from former years, with prayers and pictures by Nationals from China, Japan, Iraq and the United States. \$2.00 per dozen, to be sold at 25c each, leaving a profit for each society of \$1.00 per dozen. World Day of Prayer Posters, 10c each; Day of Prayer Stamps, 25c per sheet of 100, both of which are to be used in the promotion of the observance of the **WORLD DAY OF PRAYER** which falls on February 15, 1929.

Books of Prayers: For Women Workers, \$1.25; Girls' Year Book, 75c; Girls' Every Day Book, \$1.25; for Girls,

35c; for Boys, 35c; Little Book of Prayers for Boys and Girls, 35c; for Children, 25c. Sometimes interest may be aroused by the presentation of a play. Consult the catalog and supplement for latest word concerning plays and books of plays. Invitations for Mission Band, 1c each; 10c per dozen; 40c for 50; 75c per 100.

Have you tried to overcome indifference by instituting a Reading Circle? Send for a leaflet descriptive of the plan. Books of inspiration, biography, mission study and fiction are suggested. "Widen your horizon" by trying this plan, women and girls! "The World in a Barn," \$1.25 and "Blazing New Trails," at \$1.00 will be appreciated by boys and girls. "Diana Drew" a new book of fiction, is a fascinating story of romance in India. Combined with the inspiring service of the missionary hero it leaves a wonderful impression, \$2.00. "The Lure of the Leopard Skin" is a stirring tale of adventure in that part of Africa in which Theodore Roosevelt did his hunting for big game. \$1.50.

"More and better work will be accomplished if it is accompanied by more and better play." Another tool which has successfully hurdled the barrier of indifference is **CHURCH CENTERED RECREATION**. No better tool for this purpose is available than "Handy," \$2.50. A beautiful gift edition, \$2.75. Kits, issued quarterly, are priced at 25c. Play Hour



MISSION
BAND, ZION
CHURCH,
TRANSFER,
PA.
ORGANIZED
BY MRS. A. J.
HERMAN,
APRIL, 1928

Books of all Nations, for Africa, Alaska, Mexico, All American, etc., 10c each.

Is the barrier to be overcome the chilly blast of the Stay-at-home's, the Never-come's, the Don't-want-to's, the Have-not-meites? These and other ites and isms may be dismantled by the wise and judicious use of the program packets. "Worship is an attitude of the soul toward God. It is a living communion." Each W. M. S. needs a copy of "Stewardship in the Life of Women," for the worship period is based on this book and it is the Stewardship Reading Course book. Paper, 50c; cloth, \$1.00.

"Music is the universal language of mankind." Blue Missionary Hymnal, 18c postpaid; \$1.80 per dozen. "Break Down Barriers," 15c each; "First Book in Hymns and Worship," especially for use in Mission Bands, \$1.00 each; G. M. G.

Songs and Cheers, 10c each; \$1.00 per dozen.

You have been listening to a program broadcast by the Barrier Dismantling Company. If interested in any of the tools presented they may be purchased at any time by writing to the Station to which you are listening, W. M. S. G. S. Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., or W. M. S., 2969 W. 25th Street, Cleveland, Ohio. The world's most famous re-maker of humanity is about to give you the correct time for the purchase of these tools in type for the dismantling of barriers and for the establishment of a world brotherhood. When you hear the gong you will have the "accepted" time. Attention. Mark time. N O W!

NOTICE: An error in the *W. M. S. Reading Circle List*—"Diana Drew" is priced at \$2.00 instead of \$1.75.

"Out Where the West Begins"

(For use with Program 6, W. M. S.)

OUT where the handclasp's a little stronger,
Out where a smile dwells a little longer,
That's where the West begins.

Out where the sun's a little brighter,
Where the snow that falls is a trifle whiter,
Where the bonds of home are a wee bit tighter,
That's where the West begins.

Out where the sky's a trifle bluer,
Out where friendship's a trifle truer,
That's where the West begins.
Out where a fresher breeze is blowing,
Where there's laughter in every streamlet flow-
ing,

And there's more of reaping and less of sowing,
That's where the West begins.

Out where the world is in the making,
Where fewer hearts with despair are aching,
That's where the West begins.

Where there's more of singing and less of sigh-
ing,
Where there's more of giving and less of buy-
ing,
And a man makes friends without half trying,
That's where the West begins.

—CHAPMAN.

Monthly Quiz

- 1.—How does Chapman look upon the West?
- 2.—Give the "Purpose" of Institutes as stated in this issue.
- 3.—Which is the oldest District Synodical W. M. S.?
- 4.—What phrase, sentence or paragraph do you consider especially striking in the Literature Chat?
- 5.—What is the theme of the 1929 Prayer Calendar?
- 6.—What is said to be "perhaps the greatest barrier to the missionary enterprise"?
- 7.—Where has a G. M. G. become a full-fledged W. M. S. by the natural process of growing up?
- 8.—What do you know of "The World's Youth Peace Conference"?
- 9.—Which District Synodical Society is forging ahead with the Reading Circle?
- 10.—Name the congregation where every woman save one is a member of the missionary society.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

THE concluding chapter of "Africa Today" is scheduled for the February meeting. We suggest use of the tests which come with the book. Order additional copies from the depositories. Let each member find out for herself what she has learned about Africa during the six months' study.

In the new Hand Book, "The Purpose of the Guild" has been reworded. We trust Guild Presidents will note the change and use the reworded purpose in the Initiation Service.

* * *

Miss Louise Grether organized a Guild, 15 charter members, at Emanuel's Church, Town Herman, Wisconsin.

* * *

Miss Margaret Meyer, Fredonia, Pa., and Miss Lygia Hickernell, Meadville, Pa., sent answers to "What Do You Know?" September and October issues.

* * *

Mabel Hokel, of Milwaukee, Wisconsin, sends the following: On September 16, 1928, the Girls' Guilds of the Grace Re-

formed Church of Milwaukee, were invited to spend the afternoon with the Guild of the Reformed Church of Waukesha. Forty-nine girls were present and four advisors, Mrs. John Graf, of Waukesha, the Misses Ella Klumb, Helen Nott and Frieda Richardt, of Milwaukee. A splendid program had been arranged. After a most devotional opening service, Mrs. Bianca Mills Pease, the local Y. W. C. A. Secretary, gave a very helpful and timely talk on race prejudice. We had occasion to take part in the initiation service, for two new members were added to the Waukesha Guild that afternoon. Musical numbers and a recitation added splendid balance to the program. Miss Ella Klumb conducted a short quiz on Missionary and Guild Work and Barbara Kippen, president of the Waukesha Guild, received the prize. Miss Klumb's Guild has become a full-fledged W. M. S. by the natural process of growing up, and she gave her personel gold guild pin as the prize. After a short walk through the attractive city, supper was served. At the table songs, cheers, and pleasantries were given, with all the vigor and vim which mark Guild Girls' meetings.

This ended the visit of the Milwaukee Guilds to Waukesha and we proceeded homeward, determined to work harder for the Guild and the Master whom we serve.



G. M. G.
CONFERENCE,
ST. PAUL'S
CLASSIS,
MISS
MARGARET
MEYER,
CLASSICAL
SECRETARY
IN CHARGE

WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

SEMI-ANNUAL REPORT OF THE TREASURER, MAY 1, 1928, TO NOVEMBER 1, 1928

W. M. S. Budget 1928-1929	\$14,914.80	Eastern	Synods	W. M. S. Budget Paid	Special Gifts Home Missions	Special Gifts Foreign Missions	Memberships	Thank Offering	G. M. G. Budget Paid	Special Gifts Home Missions	Special Gifts Foreign Missions	Mission Band	Special Gifts Home Missions	Special Gifts Foreign Missions	Institutes	Totals
	\$1,953.85	\$5,432.84	\$1,170.21	\$175.00	\$660.60	\$18.60	\$97.70	\$23.70	\$5.00	\$10.00	\$13,247.00					
	9,934.20	1,677.85	23.00	400.00	827.27	21.40	90.21	3.50	5.00	17.00	7,734.53					
	4,766.40	732.55	580.48	150.00	224.40	27.40	14.73	14.73	36.35	3,693.51						
	8,398.80	1,158.05	138.80	25.00	229.55	60.00	36.35	20.09	20.09	3,846.14						
	3,069.00	675.05	5.00	75.00	394.36	10.00	16.89	4.00	15.00	2,467.45						
	1,042.20	234.60	70.00	\$825.00	101.15	5.00	6.16	4.00	25.00	847.64						
	937.80	108.10	30.00	\$56.44	44.70	\$87.38	\$282.13	\$31.20	\$9.00	748.98						
	\$43,063.20	\$6,540.05	\$2,017.49	\$825.00	\$2,482.03	\$67.40	\$282.13	\$31.20	\$9.00	\$67.00	\$32,585.25					

DISBURSEMENTS

<i>W. M. S. Budget—Foreign Missions</i>	
Miyagi College—Sendai, Japan	\$4,058.32
Evangelists, Japan	742.37
Kindergartens, Japan	618.63
Teacher, Mesopotamia	791.94
Work for China	1,707.47
	\$7,918.73
Special Gifts	1,937.01
Thank Offering	19,172.40
<i>G. M. G. Budget</i>	
Miyagi College—Sendai, Japan	\$584.29
Work for China	410.19

Miscellaneous Receipts

Sales—Books	\$1,307.73
Literature	745.20
Prayer Calendars	70.11
Pins	54.89
Pennants	2.50
Costume Rental	29.20
Interest	3,549.01
Subscriptions— <i>Everyland</i>	46.70
Subscriptions— <i>Missionary Review of World</i>	21.50

Total Receipts from May 1, 1928, to November 1, 1928..... \$5,826.84
 Balance, May 1, 1928..... \$38,412.09
 157,934.59

Kindergarten, Japan	\$89.29
Work for China	44.65
Special Gifts	133.94
Total Gifts for Foreign Missions	9.00
	<hr/>
	\$30,252.94
Foreign Missions	\$30,252.94
Home Missions	17,931.82
Student Aid	100.00
Promotional Work	11,755.17
	<hr/>
	60,039.93

Balance, November 1, 1928.....\$136,306.75

Investments

Loans to Board of Home Missions	\$61,900.00
Loans to Board of Foreign Missions	44,000.00
Certificates of Deposit	20,000.00
Savings Account	7,200.00
Cash in Bank	3,206.75
	<hr/>
	\$136,306.75

BALANCES

General Scholarship Fund	\$6,302.16
Elvira Yockey Scholarship Fund	6,191.60
Potomac Synod Scholarship Fund	2,806.09
Special Church Building Funds	194.45
Membership Fund	36,932.00
Woman's Thank Offering Hospital	25,697.87
Men's Wing, Thank Offering Hospital	21,027.35
Kindergarten Building, Yochow, China	5,014.99
Gertrude Hoy Dormitory	300.00
Girls' Dormitory, Neillsville, Wis.	27,138.27
Specials for Home Missions	17.00
W. M. S. Thank Offering	105.53
W. M. S. Budget	690.41
G. M. G. Budget	194.71
Mission Band Budget	14.26
Promotional Fund	3,680.06
	<hr/>
	\$136,306.75

MRS. RICHARD W. HERBSTER, *Treasurer*,
Prospect, Ohio.

Kindergarten, Japan	\$89.29
Work for China	44.65
Special Gifts	133.94
Total Gifts for Foreign Missions	9.00
	<hr/>
	\$30,252.94

W. M. S. Budget—Home Missions

American Deaconesses	\$989.83
Hungarian Deaconesses	989.83
American Teachers	1,484.76
½ Salary of Asst. Teacher for San Francisco	123.77
Teachers, Indian School	519.67
Bethel Community Center	2,821.04
	<hr/>
	\$6,928.90
Special Gifts	6,935.68
Thank Offering	700.00
Church Building Funds	1,917.63

G. M. G. Budget

American Deaconess	\$420.20
Teachers, Indian School	333.15
½ Salary of Asst. Teacher, San Francisco	106.89
Bethel Community Center	134.24
	<hr/>
	994.48
Special Gifts	40.00
Thank Offering	250.00

Mission Band Budget

Kindergarten, Los Angeles	\$44.63
Kindergarten, Indian School	89.30
	<hr/>
	133.93
Special Gifts	31.20
Total Gifts for Home Missions	\$17,931.82
Student Aid	100.00
	<hr/>
	\$48,284.76

Total for Home and Foreign Missions.....

THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: 310 Schaff Building, 1505 Race Street, Philadelphia, Pa.

BOARD OF HOME MISSIONS

President,
Rev. Charles E. Miller, D.D., LL.D.
Vice-President,
Rev. C. B. Schneider, D.D.
General Secretary,
Rev. Charles E. Schaeffer, D.D.
Recording Secretary
Rev. Frederick C. Seitz, D.D.
Treasurer,
Joseph S. Wise
Superintendents,
Joseph S. Wise, Church-building.
Rev. James M. Mullan, Eastern.
Rev. John C. Horning, D.D., Central-West.
Rev. Edward F. Evemeyer, Pacific Coast.
Rev. T. P. Bolliger, D.D., Northwest.
Ralph S. Adams, Country Life.
Rev. Rufus C. Zartman, D.D., Evangelism.

Field Secretary,
Rev. William F. DeLong, D.D.

Attorney for the Board,
F. C. Brunhouse, Esq.

Members of the Executive Committee,
Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Schneider, D.D., Rev. Frederick C. Seitz, D.D., Rev. C. B. Alspach, D.D., Elder F. C. Brunhouse, Esq.

Members of the Board
Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Schneider, D.D., Rev. C. B. Alspach, D.D., Rev. Jacob Schmitt, Rev. Frederick C. Seitz, D.D., Rev. H. Nevin Kerst, D.D., Rev. Josias Friedli, Rev. J. C. Leonard, D.D., Elder F. C. Brunhouse, Esq., Elder E. L. Coblentz, Esq., Elder E. J. Titlow, Elder W. A. Ashbaugh.

BOARD OF FOREIGN MISSIONS

President,
Rev. Charles E. Creitz, D.D.
Vice-President,
Hon. Horace Ankeney.
Secretary,
Rev. Allen R. Bartholomew, D.D., LL.D.
Assistant Secretary,
Rev. John H. Poorman,
Treasurer,
Rev. Albert S. Bromer, D.D.
Legal Advisor,
Field Secretaries,
Rev. Jacob G. Rupp, D.D., Allentown, Pa.
Rev. Daniel Burghalter, D.D., Tiffin, Ohio.
Field Worker,
Miss Alliene S. DeChant, Hanover, Pa.
Medical Examiner,
Dr. John H. Dubbs.

Members of the Executive Committee,
Rev. Charles E. Creitz, D.D., Hon. Horace Ankeney, Rev. Allen R. Bartholomew, D.D., Rev. Albert S. Bromer, Rev. George W. Richards, D.D., LL.D., Elder David A. Miller, Elder J. Q. Truxal, Esq.

Members of the Board,
Rev. Charles E. Creitz, D.D., Rev. Allen R. Bartholomew, D.D., Rev. Albert S. Bromer, D.D., Rev. Frederick Mayer, D.D., Rev. John M. G. Darms, D.D., Rev. Albert B. Bauman, D.D., Rev. George W. Richards, D.D., LL.D., Rev. Edwin W. Lentz, D.D., Elder George F. Bareis, Elder William W. Anspach, Elder Horace Ankeney, Elder David A. Miller, Elder J. Q. Truxal, Esq., Elder Henry C. Heckerman.

Meetings,
Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

WOMAN'S MISSIONARY SOCIETY

President,
Mrs. L. L. Anewalt, Alto Vista Apartments, 1036 Walnut street, Allentown, Pa.
Vice-Presidents,
Mrs. B. B. Krammes, 14 Clinton avenue, Tiffin, Ohio.
Mrs. Irvin W. Hendricks, 259 S. Main street, Chambersburg, Pa.
Recording Secretary,
Mrs. Joseph Levy, Somerset, Pa.
Corresponding Secretary,
Mrs. F. W. Leich, 600 Elberon avenue, Dayton, Ohio.
Treasurer,
Mrs. R. W. Herbster, Prospect, Ohio.
Statistical Secretary,
Miss S. Elizabeth Zimmerman, 303 Diamond street, Berlin, Pa.
Executive Secretary,
Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race street, Philadelphia, Pa.
Literature and Student Secretary,
Miss Greta P. Hinkle, 416 Schaff Bldg., 1505 Race street, Philadelphia, Pa.
Director, Educational Commission,
Mrs. Irvin W. Hendricks, 259 S. Main street, Chambersburg, Pa.

Secretary of Girls' Missionary Guilds and Field Secretary of Girls' Missionary Guilds and Mission Bands,
Miss Ruth Heinmiller, 2969 W. 25th street, Cleveland, Ohio.
Secretary of Printing,
Mrs. Henry S. Gekeler, 3861 W. 20th street, Cleveland, Ohio.
W. M. S. Editor, OUTLOOK OF MISSIONS,
Mrs. E. W. Lentz, 311 Market street, Bangor, Pa.
Secretary of Thank Offering,
Mrs. F. R. Casselman, 518 Brown avenue, Butler, Pa.
Secretary of Life Members and Members in Memoriam,
Mrs. J. W. Fillman, 2213 Tioga street, Philadelphia, Pa.
Secretary of Temperance,
Mrs. C. C. Bost, Hickory, N. C.
Secretary of Stewardship,
Mrs. John Lentz, 218 Broadway, Milton, Pa.
Secretary of Organization and Membership,
Mrs. Abram Simmons, 203 E. Washington street, Bluffton, Ind.
Secretary of Central West,
Mrs. L. P. Back, Sauk City, Wis.
Historian,
Mrs. F. H. Diehm, 255 Hamilton street, Rochester, N. Y.

For use in Library only

For use in Library only

I-7 v.20
Outlook of Misisions

Princeton Theological Seminary-Speer Library



1 1012 00319 3077